Dedicated to Exploring issues of importance to the Gay, Lesbian, Bisexual and Transgendered Communities

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Ground Zero News

Circulation over 2500 this month and growing!

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Of Coors
Revisiting the boycott!!!

The traditional corporate structure is beginning to recognize the substantial contributions and talents that a richly diverse work force can offer.

Quark, Apple, Digital and Hewlett-Packard are but a handful of corporations implementing progressive employment practices and policies to recruit and maintain this diverse environment.

The Coors Brewing Company is no exception.

Yes, Coors.

In 1978, Coors became one of the first companies to go on record stating it did not believe in discrimination based on sexual preference.

In 1986, recognizing the severity of the new AIDS epidemic, the company enacted the following employee policy:

"Our company policy on employees with AIDS or the AIDS virus is the same as with any other serious illness. We will deal with each case individually.....Any employee with AIDS will be afforded privacy, will remain eligible for all benefits including disability plans, and will be provided management support to remain productive." (The Coors Brewing Company Employee Handbook)

The policy goes on to read that Coors would not screen applicants or employees for AIDS and would provide full medical benefits to any worker who contracted the disease.

That same year, Coors attempted to close the riff between the company and the lesbian and gay community that began with the AFL-CIO boycott over Coors alleged hiring practices ten years earlier.

In 1977, the union called for a strike of the Coors Brewing Company after several employees, and prospective employees, notified the union that Coors was giving polygraph tests to workers and applicants. Coors defended the polygraph based on the belief that the death of a Coors family member was an inside job.

The polygraph test, however, included personal and intrusive questions such as political affiliations, marriage status, sexual orientation, and religious preference. (The Coors Connection)

After several investigations, the incident was proven to be the isolated work of a single, contracted tester who did not follow the standard line of questioning.

But the damage was done, the wound was deep, and the boycott became effective nationwide, especially within the gay and lesbian community who, perhaps rightly so, felt attacked and estranged.

The 1987 reconciliation efforts between Coors and the National Gay and Lesbian Task Force (NGLTF) were cordial and promising, but the boycott left a bitter taste in the mouths of gays and lesbians across the country that still lingers today.

"That really hurts," said Earl Nissen, Community Relations Program Specialist and founder of the Lesbian and Gay Employee Resources (LAGER) council at Coors.

"There have been so many changes here," Nissen said. "They (the Coors administration) were very supportive when I wanted to start a gay and lesbian group (LAGER)."

LAGER is one of several minority and special interest councils at Coors formed over the past four years that have helped develop policies, and raise cultural and social awareness within the company.

Coors has one of the most progressive non-discrimination, policies of any major corporation, especially toward sexual orientation, according to Nissen.

"It (the policy) not only means non-discrimination toward who can apply and who gets hired at Coors," Nissen said, "but it also extends externally to every entity that Coors Brewing Company

See continued story, Pg. 4-5 and Editorial, Pg. 3

be yourself
Questions and answers for Gay, Lesbian and Bisexual Youth
A PFLAG Publication
printed herein as an 8 page pullout
Gay youth represent 1/3rd of teen suicides and fifty percent of runaways on the streets!! It's time to seek answers and understanding.

This month's thought:

It is easy to hate and it is especially easy to hate when you are wrongfully attacked and accused, and, as a result, reviled and hated. Such is the situation in which gays and lesbians find themselves. Henry Ward Beecher observed that *"There is no faculty of the human soul so persistent and universal as that of hatred."* One can make a case that a desire to be loved and to love should be placed in this catagory. *also.* Buddha best equated love to hate:

HATRED DOES NOT CEASE BY HATRED, BUT ONLY BY LOVE; THIS IS THE ETERNAL RULE.

ERRATA

As difficult as it may be to imagine, there was a minor factual difficulty in last month's "Factoid by Stan Wright". The implication is not changed but the statement said that the number of children with AIDS that were served by the annual UCPPE Christmas Gift activity increased from 22 to 41.The numbers were correct but should have referenced the number of children affected with or by AIDS/HIV.

February 28 will be a sad day in the life of our young lesbian and gay community.

On that day, Abaton Books, a strong and supportive presence in our community, will close its doors for the last time.

Until then, the store will be open: Fridays from 12 to 5 p.m.

Saturdays from 12 to 6p.m. and Sundays from 12 to 4p.m.

So please come, make your final purchase with that little "Abaton Books" sticker on the back (soon to be collecter's item), and wish Tamara and Brenda well.

They may even sign a book or C.D. for you!

MOVING????

Well, your GZN won't follow unless you let us know where you are. We mail Non-Profit Bulk Rate and that mail goes in the trash if not deliverable to the address on the mailing label!!! Editor

Ground Zero News is an authorized publication for members of **Ground Zero.** Contents of *Ground Zero News* are not necessarily the official views of, or endorsed by the Board of Directors of **Ground Zero.** The editorial content is edited and prepared by the Magazine staff/committee.

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IN THIS ISSUE

∇The Final Segment of Noel Black's *Understanding Difference Through Paradox*, , is found on Pp. 6-7. Thank you Noel for a truly revealing and thought provoking contribution.

∇February is "BLACK HISTORY MONTH" Ground Zero has been given permission to reprint from *BLK,a newspaper* published specifically for African American Gays and Lesbian, an article detailing the importance of ethnic and cultural minorities in the modern movement for Gay Rights. See Pp. 8-9.

∇A thought provoking article entitled *HITLER, THE RADICAL RIGHT OF THE UNITED STATES AND THEIR SHARED METODOLOGIES OF OPPRESSION* BY GLEN STEHLE IS FOUND ON PP. 12-13.

∇The second of five installment of Samuel Behrens series, *HOMOSEXUALITY AND THE BIBLE*, entitled "Sexual Beds," is found on P 16

∇A special 8 page pullout addressing YOUTH issues is found on Pp. 17-24. Thank you PFLAG for this invaluable resource, reprinted with your permission.

∇ The Human Relations Commission was saved at the bell by a united community effort. See P 25

∇THE CENTER--Now a reality--See information on P. 32.

SPECIAL THANKS

GROUND ZERO NEWS is published in part with the help of a grant from the **CHINOOK FUND.**

Continued Support from the **GILL FOUNDATION** both in technical support and in financial grants is invaluable in permitting us to continue our work in the community.

...The largest single grant every received by Ground Zero, $7,000 was recently awarded by the **Funding Exchange** through their member organization, " **Allies for Justice."** The grant is designated to continue Ground Zero's community outreach through an as yet unannounced publication activity as a part of the "We Are All Family Campaign." Ground Zero is also in contention for a grant from another Funding Exchange funder, "The OUT Fund, for general support of the "We Are All Family Campaign." It is hoped that we will hear results on this grant in early Spring.

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GROUND ZERO

A lesbian, gay, bisexual, and transgendered supportive movement dedicated to securing and maintaining basic civil rights for lesbian, gay, bisexual and transgendered citizens; and to unifying and promoting full participation of lesbian, gay, bisexual, and transgendered citizens in the community at large through the means of education, coalition, and visibility.

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EDITORIAL..... by Franklin Whitworth

Maybe its time to get over the COORS Boycott!!!

Recently Kevin Tebedo and I appeared on the P.M. Wynn Show on the local Fox affiliate along with HRC commissioner Alexander Soifer. This editorial isn't about that appearance but something Kevin said is relevant to what I am going to say below. Kevin anointed me as the Head Homo in the Pikes Peak area. While I am proud to accept the title, I wondered if he consulted with Will Perkins, also of Colorado for Family Values (presumably its head honcho) because Will has always laid that honor at the feet of Bruce Loeffler. Of course, there are so many other worthy people fighting for gay and lesbian rights in the area, I find it hard to accept the honor given except as a representation of the leadership Ground Zero has taken in defending against the hate, lies and myths hurled at the gay community.

Now as an activist of such an extreme nature, I must admit that I supported the boycott of Colorado in its initial stage as one of the ways (not the only way) that a message could be sent to Colorado as to feelings about Amendment 2. You see, I believe that a boycott is an individual decision and its success lies in the support of individuals. Groups may call for boycotts until they are blue in the face but it is each person who decides to practice the boycott that makes it a success.

Perhaps one of the most successful of all boycotts is the one that developed almost spontaneously across the nation against Coors Beer. One day Coors was the beer of choice in virtually every gay bar in America where it was then served. It was the "in" beer.

Then surfaced complaints by Coors gay and lesbian employees (and former employees) of unfair hiring and employment practices at the Coors Brewery in Golden, Colorado. This group of employees became very vocal and began to have an effect on Coors sales among gays. Virtually on the heels of these revelations came the knowledge that the Coors Foundation was a major supporter of anti-gay and extreme right wing groups and, especially, the Moral Majority and the Anita (the Florida Orange Juice girl) Bryant movement to vilify and dehumanize gays that occurred in the mid to late seventies. It was Rev. Jerry Falwell's hey day and he railed unmercifully against the gay and lesbian community, building his fortune at the same time.

Well, lo and behold, within days, if not hours, you could not find a semblance of a Coors product in gay bars and gay friendly establishments or at community parties anywhere. The impact on Coors was unbelievable and, interestingly, it is still going on and it is still one of the most effective boycotts in history.

When ZIMA Clear Malt came out, most Gays and Lesbians did not know that it was owned by Coors and began to drink it. I was in New York City to speak to a gay and lesbian gathering in Greenwich Village (including a plethora of significant glbt leadership in the City). I made note of the fact that IN VIRTUALLY every bar I entered, gays and lesbians were fairly swilling ZIMA and I pointed out that it was a Coors product. According to Coors sales reports, ZIMA sales in New York City took a dramatic downward turn within a very short period after this meeting.

The boycott can be a very successful tool and it can be used effectively. At the same time, knowing when to let a boycott go is important. There comes a time when it is either no longer effective or that it has fulfilled its purpose.

Julie Cooper's article on Pg 1 and Pp. 4-5 of this issue builds what I believe is a strong case for ending the boycott. In fact, however, when she was first assigned the story, both of us thought that we would come down heavy against Coors. But now, after a studied two month job of investigatory activity, she observes that "This is 1995 and the conservative company that once was a rallying point for gay and lesbian activism against the religious right no longer exists." She continues, "If the gay and lesbian community is to be effective, empowered and respected, it must stay current and focused. It is the responsibility of the glbt community to regularly define the reasons for continuing an action, the effect and impact of that action, what it needs to accomplish, and exactly what changes the community expect to draw from it."

Coors Brewery has become one of the most gay positive places to work in the State of Colorado. They have and continue to affirmatively reach out to the Gay community. They have supported gay and lesbian community activities and have been especially supportive of AIDS organizations across the country. The Coors gay employee organization is strong, active and involved in Coors policy setting, reporting to the Board. Coors is currently considering and is expected to pass a Domestic Partners Program in the next several weeks.

Cooper goes on to observe, "The boycott of the Coors Brewing Company is the beating of a dead horse. Coors has become a progressive leader of social and cultural diversity in the corporate world, setting an example that others are sure to follow. The community needs to end once and for all the Coors boycott and direct its energies toward stronger and more immediate threats, such as, perhaps, the new Republican Congress."

There does not seem to be any reason to continue the boycott of the Coors Brewery or of its products. They are not the culprit--they are not the enemy. They are, in fact, trying to emerge as one of the leaders in the gay and lesbian employment field and have been successful and **their gay and lesbian employees speak very positively about the experience of working there. Coors has also begun to show sensitivity to the gay and lesbian community and to support worthy activities therein.**

Gays and lesbians need to focus their attention on meaningful and well directed activities to counter the campaign and intent of the radical right, represented and financed by the like of the Heritage Foundation, and led by the ilk of the hate-filled gang at Colorado for Family Values and Focus on the Family. These, and many others in their ranks, seek to vilify, dehumanize, segregate and eliminate the gay and lesbian community. They seek to remove gays and lesbians from viable participation in and access to government on all levels and they further seek to remove us from society totally. They would allow us no part of the "American Dream" of life liberty and the pursuit of happiness.

Gays and lesbians, and others challenged by these hatemongers, do not need to create nor cling to paper enemies. There are plenty of real and dangerous enemies out there to contend with. **GO OUT AND DRINK A COORS PRODUCT AS A SYMBOLIC LETTING GO OF THE BOYCOTT AND LET'S GET ON WITH MORE SERIOUS WORK.** At the same time, don't forget that there are other friendly breweries that have been there all along and are very supportive. Drink what you will--but don't not drink Coors because of some imagined cause. As for me, I am going to go out and drink the first Coors (at one time my beer of choice) in almost twenty years just to say--hey, Coors, you've made some great strides--keep up the good work.. ∇

Of Coors

does business with, including suppliers.

"Everyone who is connected with Coors, internally and externally, there is no discrimination based on sexual orientation," Nissen said

"With all the changes here at Coors, especially in the last three years, there's a disbelief that Coors really has changed," Nissen said.

Nissen is well known at Coors for his work with LAGER.

"Leo Kiely (president of Coors) and Pete (Coors) know me by name and will often ask me for input on policy and how it will affect the gay and lesbian employees at Coors," Nissen said. "I'm completely out here."

But gays and lesbians are not the only focus of the non-discrimination policy at Coors.

There are Hispanic councils, African-American councils, women's councils, seven at this writing, that affect policy and productivity at Coors, according to Nissen.

The women's council, according to Nissen, made the powers-that-be at Coors aware of the many dehumanizing, and degrading pictures of women hanging in full view around the brewing company, and what a harassing and visually abusive atmosphere they create.

"In fact," Nissen said," the women's council developed and helped implement a sexual-harassment awareness program that all employees and new hires now take as part of continuing education at Coors."

"There's value in diversity," according to Joe Fuentes, Corporate Communications Manager at Coors.

"Everything we do as a company is to drive the corporation forward," Fuentes said, "And in order to do that, you have to have fresh ideas, a diversity of ideas, and the way to get that is through these diverse councils."

All this progress, however, seems to contradict the behind the scenes efforts of the Coors family and their involvement with the Heritage Foundation.

The Heritage Foundation, according to Russ Bellant, author of The Coors Connection published in 1991, has donated large sums of money to extreme right-wing and fascist organizations such as: The Christian Coalition (Pat Robertson), The Eagle Forum (Phyllis Schlafley), The Moral Majority (Jerry Falwell), The Conservative Caucus, and The Free Congress Foundation, an extreme right-wing lobbying and propaganda organization that works out of Washington D.C..

Bellant also cites donations by the Heritage Foundation to the Contras in the form of a military jet, and monetary donations to Pinochet and his terrorist regime in South America and to South Africa's UNITA of south Africa's Angola.

According to Bellant, the Heritage Foundation also funds the Texas-based censorship organization, the Educational Research Analysts, run by Mel and Norma Gabler, that searches out textbooks for signs of what the Gablers consider unpatriotic, anti-Christian and anti-family sentiment; in other words, anything that doesn't honor the supremacy of the straight, white christian male. The Gablers use foundation money to research books then lobby for the censorship or banning of those books.

With Coors family money supporting such organizations, how can the dichotomy of such progressive, non-discriminating policies of the Coors Brewing Company and the extreme right-wing support of the family-funded Heritage Foundation be justified?

The Heritage Foundation has absolutely no connection with the Coors Brewery Company. It is the private interest of certain Coors family members.

"The Heritage Foundation and the Brewery are two completely separate entities," Fuentes said.

According to Herb Birkowitz, Vice President of Public Relations at the Heritage Foundation, the information in the Coors Connection is " ...100% inaccurate. We are the recipient of grants and donations, we don't give out any money."

Birkowitz, who has been with the Heritage Foundation for 18 years, went on to say that the Heritage Foundation may support some of the ideals expressed by several of the organizations Bellant mentions, "but we certainly don't have the means or the inclination to buy anyone a jet."

The Heritage Foundation, according to Birkowitz, is a think-tank organization that researches public policy and is funded entirely by private and corporate donations with an annual budget of $23 million. It is a conservative organization.

The Heritage Foundation does receive personal dollars from certain Coors family members as well as many other private and corporate donations.

Grover Coors is a board member and Joseph Coors, one of the more conservative members of the family, is an honorary trustee. Joseph and Grover have no connection to the Brewery.

"They don't sit on the board at the brewery, they don't draw a salary from the brewery, they are not connected in anyway," according to Fuentes.

It is William (Bill) and Pete Coors, the more liberal members of the Coors family, who are board members and executives at the Brewery. The have helped enact and support the progressive policies and actions within the company.

As of 1993, the brewery is no longer a family-run operation. Leo Kiley, current president, has no connection to the Coors family.

"He's not even a distant cousin," Fuentes said.

Bill Coors has recently become Chairman of ACX Technologies, a ceramic, packaging and technological subsidiary company springing from the Adolph Coors Company.

Vice chair and chief executive officer Peter Coors sits on the executive board at Coors Brewery. Pete also is a board member of the Adolph Coors Foundation.

Different than the Heritage Foundation, The Adolph Coors Foundation, AFC, a philanthropic family interest which offers grants to non-profit organizations, is a private family foundation established from donations by two Coors family members who died in the 1970s: Adolph Coors Jr. and his sister Gertrude Steele

Continued from p.1

Coors, according to files at both the Brewery and the Foundation.

AFC grants to non-profit organizations are drawn from the interest accrued from the original endowment. It receives no money from the Brewery.

According to a statement in the ACF 1993 annual report, "It should be noted that the Adolph Coors Foundation does not receive contributions from, act on behalf of or engage in activities for the benefit of the Coors Brewing Company, ACX Technologies, employees of those corporations or their distributors."

The report also state that "the Foundation does not consider grants to organizations that in policy or practice discriminate on the basis of race, creed or sex."

"Any organization that has a (501)(c)(3) status can apply for a grant from the foundation," according to Linda Tafoya of the ACF.

Indeed, the AFC donated $5.33 million to non-profit organization who petitioned it for grants in 1993 alone.

Among the over 100 organizations who received grants from the AFC 1993 were:

The American Indian College Fund $27,000

Colorado College $10,000 (to upgrade their computers)

Junior Achievement $150,000 (capital improvement to headquarters)

The United Negro College Fun $30,000

Boys/Girls Club Of Metro Denver $30,000

Allied Jewish Fed. Of Colo. $25,000

Colorado Women's Empl./Education $15,000 (training/job plcmnt of single parents to become independent of welfare)

Habitat for Humanity	$60,000
Mile High United Way	$ 9,000
Summit Ministries	$25,000
(for the renovations of the girls' dorm)	
Colorado Symphony Orchestra	$75,000
KRMA-TV Channel 6, Denver	$200,000
Pueblo Zoological Society	$25,000
Latin American Ed. Foundation	$10,000

...and many others.

The Brewery itself doesn't offer grants, that's the AC Foundation's job, but they do sponsor events and programs on both local and national levels.

For the past several years, the Coors Brewery Company has sponsored a Literacy Awareness Program "where we helped teach 500,000 people to read," Fuentes said.

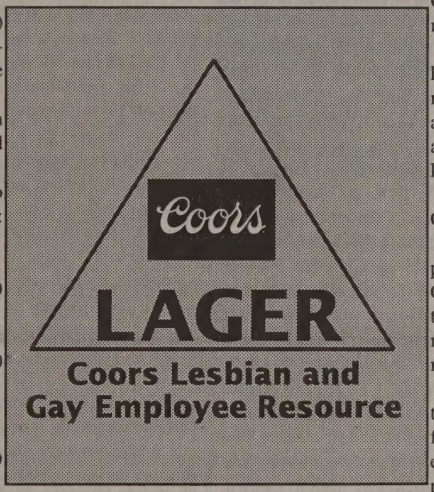
"Over the past two or three year we've given over 300 kids three or four years of college, given Veteran Memorial Scholarships, and has sponsored many interns here at the company," Fuentes said.

The brewery sponsors several local events across the country each month, according to Fuentes.

Gay events are no exception.

In 1994 The Coors Brewing Company sponsored the Hotlanta pageant and seminars, Atlanta; Coors Light Quest Softball Tournament, Denver; Team Colorado - '94 Gay Games, Denver; Lambda Foundation Scholarships, Pittsburgh; The Gay Pride Block Party, Boston; The Gay and Lesbian Visitor's Center Gay Games events, New York; etc.

As part of its commitment to AIDS research and to AIDS employees, The CBC sponsored several AIDS events in 1994. These included: Colorado AIDS Project, Colorado; AIDS Walk Weekend '94 San Bernadino, CA; Dance For Life, Dallas; Kansas City AIDS Research Consortium; Health Crisis Network, Miami;AIDS Walk Orange County, CA; Colorado Gay Tavern Guild, Trilogy event, Denver: and many more.



"Everyone thinks that Coors is this homophobic company, and that's just not true," Nissen said. "You can be out and comfortable here. Gays bring ideas and concerns to top management and know they will be taken seriously."

And concerns are taken seriously at Coors.

Recently, the LAGER council proposed a Domestic Partners policy to Coors administration that is presently in the final stages of review at the company. It just needs the signature of top management to be enacted.

If enacted, Coors will join the ranks of the honored few corporations to meet all five criteria of the Lavender Screen, an evaluation of a company's employee practices developed by the NGLTF Policy Institute and Progressive Asset Management, an Oakland, California based investment firm.

The criteria involves:

- -A written non-discrimination policy
- - Benefits to domestic partners
- - Diversity training
- - Organized and recognized gay and lesbian employee groups
- - support for employees with HIV/AID

The mythological, homophobic right-wing land that Coors has been portrayed as is just that, a myth.

The myth that Coors discriminates against women is "absolutely false," Fuentes said, "Women have excellent opportunities here at Coors."

Indeed, Coors, the third largest brewery in the United States boasts 16 percent of its top-management positions held by women.

Asistant Brand Development Manager Julie Delmo holds the second highest position held at Zima, the clear-malt brewed, bottled and distributed by Coors.

M. Caroline Turner is Vice-President of Legal Affairs, Alana Ward Roninson is Vice-president of Information Technology and Sandra K. Woods hold the position of vice-president and Chief Environmental Health and Safety.

Coors has recieved many awards atributed to it social awareness and social performance. Over the past several years, Coors has made great strides in diversity and has become a leader in responsibility and policy in the corporate world that many are sure to follow. JC

UNDERSTANDING DIFFERENCE THROUGH PARADOX

(Part 5)

BY NOEL BLACK

In Part 1 of this series Noel Black, the author and narrator, was told by his mother that both she and his father are gay. His immediate reaction was one of anger and withdrawal. In the second segment of Noel's search for a way to understand and relate to his parents he was also confronted with the knowledge that his father had AIDS. Part three continues his search for a way to deal with being "different" in a homophobic society. In the fourth part of our series Noel discusses the discoveries he makes through studying the tenets of Zen that enable him to accept his parents who happen to be homosexual. The last installment in the series on "Understanding Difference through Paradox" deals with Noel's conclusions from his intellectual and emotional exploration of having two gay parents. We hope you have found this series interesting and enlightening. This series is excerpted from Noel's award winning thesis of the same title.

The process of coming to terms with my parents as origin, was a process of coming to terms with paradox. I thought that accepting my parents as my origin meant that I had to become like them. I thought that I had to be gay — the same — as my parents in order to accept them. I also felt that I had to assert my difference from them to have identity, and to demonstrate that I *wasn't* gay. There was no way to synthesize these two viewpoints. Nonetheless, I invested a lot of emotional energy in homophobia when I was in high school, and I spent a lot of time in college trying to convince myself that I was gay. Neither option worked for me. Identity became my "philosopher's stone". I wanted to know exactly who I was—I wanted to fix the presence of my identity so that I could be as "happy and carefree" as everyone who had straight parents. I remember telling a friend that I was confused about by sexuality. "All I want," I said to her, "is to know if I am gay or straight. Then, at least, I will know who I am." My parents' sexuality played such an integral part in my initial insecurities about identity that it became the defining element of my efforts to know myself. I was certain that if I could only know whether I was gay or straight that life would be real and present. I became obsessed with the outward form of homosexuality. I read psychological profiles of gay men. I thought about my childhood sexual experiments with my best friend. I debated whether having two gay parents increased my chances of being genetically gay. I wondered if I *looked* gay. All of my inquiries had to do with external factors. Rarely did I stop to ask myself how I felt or what any of my feelings might have to do with my desire to know my parents, not their homosexuality. I had come to believe that my parents and I were nothing more or less than sexuality: Father=homosexuality, Mother=homosexuality. For me to accept that I had originated from my parents meant, Noel=homosexuality. It was not until I could understand this metonymical construction I had designed that I was able to see my parents as more than the sum totals of their sexuality, more than any word or ideology that I or society could attach to them.

My search for identity in relationship to my parents was a paradox. I was hanging from a vine while the tiger of heterosexuality leered down from the precipice of conventionality, while the tiger of homosexuality waited for me below, pawing the clover of self-alienation. Both terms sought to consume me, to own me. If I said, "I am heterosexual," then I was merely differentiating and separating myself from my parents. If I said, "I am homosexual," then I was trying to be like my parents in order to understand them. Neither side felt right. I searched and doubted and read and felt self-conscious and constantly tried to solve the unsolvable.

As I focused more on the nature of paradox, I began to understand that my search for identity was connected to a much more universal attempt to locate permanence. I stopped searching for the Bull of identity and let go of all attempts to rationalize paradox. My parents and their sexuality were no longer an issue because I was not trying to conceptualize and understand myself in relationship to them. I cannot point to the results of the process — my finished thesis— and say that I have competed my journey, that I am a finished self. I can say I have learned to engage the process, to flow with the waters of Tao. I can say that I have learned to see the strawberry of my parents' love for me dangling from the cliff's edge. The Tigers—the paradox of sexuality and identity— will always be waiting. But the process of seeing the fruit of non-distinction goes on, and the mind must be cared for and nurtured every day, every moment "or your light of truth might go out"

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Postscript: Noel's search for understanding his parents and himself covered many years as, perhaps, it does for most of us. His circumstances were unusual, however, and as his writing throughout this series has shown he had a very difficult time coming to terms with his father's homosexuality. Noel's father, Phillip James Black, died of complications from AIDS on November 7, 1993. Noel wrote the following as a eulogy for his father's funeral. It illustrates the depth of understanding, love and acceptance Noel came to achieve.

> "I have been struggling for the past few days to put a few simple words together to honor my father publicly. I saw Dad at the beginning of the summer. He looked terrible. His weight had dropped to around 130 lbs. and he had aged considerably. But for some reason even the morphine pack he had strapped to his waist was still a fashion statement: Dad always did things with class. Ironically, he and I struggled in the past two years to overcome this outward trademark of style and elegance. We both had to put away our pride in order to meet as human beings, father and son for the first time; to meet beyond all appearances after a tremendous amount of difficulty communicating when I was growing up. We struggled to connect: struggled, as Matthew Arnold says in "the Buried Life", "to unlock the heart, and let it speak".
>
> "Blessing" is not the first thing that comes to mind when one hears the word AIDS. Indeed it was the furthest thing from my mind when my father told me that he had the HIV virus five years ago. The pain and grief that AIDS has caused men and women

around the world could hardly be thought of as a "blessing". But, like most "appearances", we should rarely and reluctantly take them at their face value. My father's AIDS, despite the pain and grief, was, in my eyes, a blessing. It was a key that allowed us to "unlock" the doors of our hearts and see, as Arnold states again, the "unregarded river of our life... our buried life". We had a limited amount of time to know one another, and I want to thank my father now for opening his heart to me in the face of great pain and inward strife. Last Christmas he spent four days telling me his life story in installments, and on the last day, after the infamous New Year's flood, we walked to the Sabino Dam as we talked, listened and watched the flood waters sweep away the years of confusion and miscommunication. I would like to read the last letter that I wrote to my father two nights before his death. He never got it, and so I read it to him now.

Dear Dad,

It is important for me to tell you how much I love you. We have come so far in our relationship and I couldn't have done it without you. I feel so lucky!

Some people never get the chance to put aside their dif ferences and see one another as human beings. I am so proud of you , Dad. You have lived courageously, compassionately, and deliberately. I will never forget the sound of your voice rising above the flood waters barrelling over Sabino Dam. You told me everything I needed to hear, honestly and sincerely. This was all I ever wanted and so it is with great confi dence that I tell you now that I have little else to say. I feel that we have reached an understanding beyond anything left unsaid, and understanding beyond words. I love you! and that is all that matters.

Your son,

Noel Andersen Black

SHEL ANDERSON

I first met Shel twenty years ago. He was a handsome, well built man with a glint in his eyes and a smile perpetually on his lips. We were friends from the first.

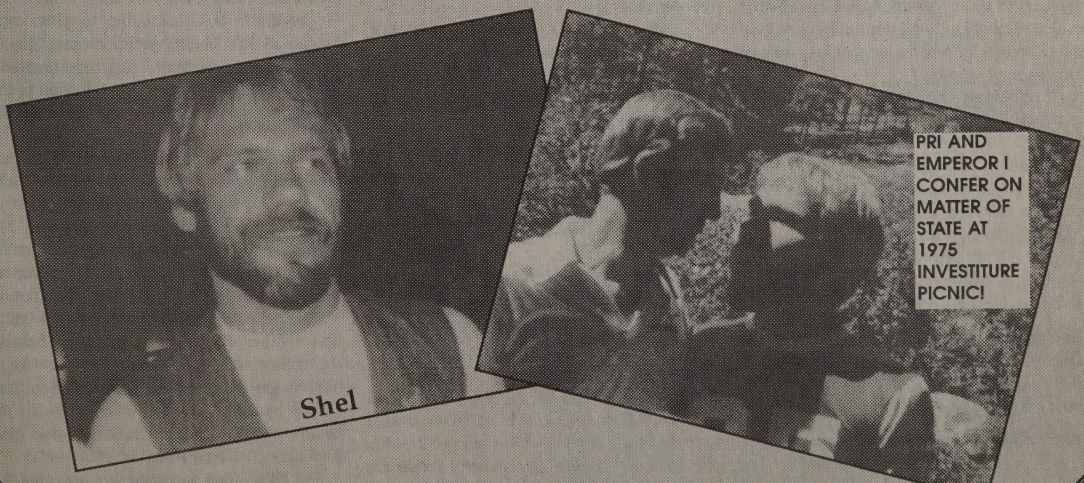
I didn't have the slightest idea what he was talking about when he and Nicky Lee approached me for support in developing a Court. And, as I became slighly familiar with the Court system, I wondered why our involvement. We, otterall, were not into the Drag scene. But, Shel asked--I responded.

The Court, it turned out, is much more than the Drag scene and many, both those who enjoy drag and those who do not, are found in its ranks. One of the first things we did as an organization was to successfully counter the attacks by then leaders of the right wing homophobes, Anita Bryant and Jerry Falwell. Today, the United Court of the Pikes Peak Empire is the oldest gay organization in the city.

The Court is approaching twenty years in business and it has raised tens of thousands of dollars through the years for worthy charities. It has often been there to help a community organization or individual in need.

Shel, if you remember, was a bartender at the Boxcar and later went on to be Emperor of the Denver Court. Though in Denver, he never forgot Colorado Springs, the community and his friends here. We never forgot him. Shel left us on Wednesday, November 17, 1995 after a valiant, ten year battle against the ravages of AIDS/HIV. He is a part of us and our community for all time. He will always be Emperor I. He will always be my friend.

Frank Whitworth, Prince Royal I, UCPPE
Administrative Director, Ground Zero



FEBRUARY IS BLACK HISTORY MONTH. FEW PEOPLE REALIZE THE IMPORTANCE THAT BLACK LESBIANS AND GAYS HAVE PLAYED IN THE MODERN MOVEMENT FOR GAY RIGHTS.

It was in fact primarily Blacks, Hispanics, Latinos, Drag Queens, Trangendered People, etc., who formed the basis of the STONEWALL REBELLION. Below, an article by MARK HALLE that first appeared in *BLK Magazine in June of 1989 is reprinted with permission its entirety. It details this important moment in gay history and Black gay history.*

June 27, 1969, The Stonewall Inn at 53 Christopher Street, in Greenwich Village, New York.

It was described as "the hairpin drop heard around the world," in reference to a 1960s expression for revealing you were gay before "coming out of the closet" was fashionable. Until Stonewall, Gay people were either "out" only to each other, or they were yanked out of the closet by scandal, destined for shame, humiliation and ruin.

But Stonewall changed all of that. Twenty years ago this month (June, 1969), something happened in New York's West Village at what had been a shabby little bar off Sheridan Square that would influence nearly every lesbian and gay man living in America today.

The impact of what happened at the Stonewall Inn has been overrated, some critics say. Yet veterans of the Gay Pride movement note with amusement how many people claim to have been there and to have been part of the riots of June 27, 28 and 29.

In the retelling of the tale, history has become myth and desperation is remembered as romance. Changes and omissions, whether accidental or intentional, are nothing new in American history when it concerns people of color, gays or women.

And the Stonewall legend does concern people of color. If that sultry weekend's street theater is to be regarded as the launching pad of the modern gay rights movement, then it is essential for us to know the key players who started it all: drag queens, hustlers, jailbait juveniles, and gay men and lesbians of color. The outcasts of gay life thus showed homosexual America how to make a fist, fight back, and win self-respect.

The transformation of the Stonewall Riots to legend has been a prime example of how people of color and women got left out of many of the accounts of the incidents that took place that weekend.

The Stonewall was certainly not the first bar of its kind to cater to the "fringe element" of the gay community. Interracial bars and bars geared towards Blacks and Latinos in New York City had been around for well over fifty years.

In the decade prior to the depression, Harlem enjoyed the title of Negro capital of the United States—home to the nation's most talented black artists, writers and musicians. Clubs like the Hot Cha and Lulu Belle's rivaled the best bars of today's gay scene. The Savoy Ballroom, originally at Lenox and 140th Street was the hot spot in the 1920s for the black gay drag balls that had been in existence since the 1890s, making them the longest continuously operating gay event in American History.

By that muggy summer of 1969, however, Harlem was scarcely the mecca for America's black cultural elite.

Bars with a black and lesbian gay following opened and closed on a regular basis all across New York.

It was hot and humid day and night that Friday, June 27, as it had been and would be for weeks on end.

Gay bars had a short life span in the 60s. Election year would precipitate raids on a regular basis. Developers used heavy handed methods to get hold of desirable property. The mob looked on popular gay bars as targets for takeover. Rarely was there any resistance to any of these threats—especially when bar owners also have to pay out to the cop on the beat just to stay in existence.

In the Village, they were usually racially mixed gay bars like the Grapevine or Gianni's, while the clubs up in Harlem were usually all black, but tended to blend straight and gay clientele, like Snooky's, the Purple Manor, or the Dug-out, to name a few.

Larry Boxx, who ran the Stonewall Inn at the time of the riots, worked in or owned more than a dozen bars in his days in the club business in New York. He remembers the era before the riots at the Stonewall vividly.

"I was arrested 109 times, with only three convictions. It was a game. Police would check up on business licenses constantly. There was a Lt. Pine who really had it in for the gay clubs," he recalls. Lt. Pine was a deputy inspector from the Public Morals section of the first division of the New York Police Department. A typical violation would be for something like no soap in the men's room, or an unlicensed coat check room.

"I once had eight raids in one night. I had a charge account with a bail bondsman," he recalls. Standard procedure was to take in the manager on duty or a staff member down to the precinct, who would usually be processed and back to work in a few minutes. "You took a token bust, " Boxx recalls.

A black Los Angeles psychologist remembers an experience in a gay club before the Stonewall Riots: "You couldn't even touch another man in those days! A drag queen tried to give me a kiss once, and the undercover cop went 'Whoosh!' and snatched her up and hauled her off to jail. I didn't have an I.D. on me. I was under age, and when the police weren't looking the other queens hissed at me: 'Run, run like your life depends on it.' And I did, too. We couldn't dance together, you know. There was a big light on top of the jukebox. When the police would come through the door, this bright light would come on, and everybody would grab the nearest girl to dance with, that's just the way it was."

At one point in 1969, there was only one dance bar for gays in Manhattan. "Six months in the bar business was a long time, " Boxx recounts.

The Stonewall Inn scarcely reflected the refinement of the gay bars that had been evident during the Harlem Renaissance. As dance bars today go; it was fairly simple.

In the 1950's according to Boxx, the Stonewall Inn had been an elegant dinner house, with an enormous flagstone fireplace. A long bar dominated the far right wall of the two adjoining store fronts that made up the interior.

The Stonewall Inn had gone through a succession of owners through the late 50's and 60's as the area around Sheridan Square fell upon hard times.

The bar eventually garnered a gay clientele, but not of the sportcoat and tie set. Even as the riots were getting under way that humid weekend in defense of the Stonewall, there was another effort underway else where to start a boycott against it and other bars like it. Shabby gay bars like the Stonewall were perceived by some as more of a threat to the health and self-image of lesbians and gays than the safe haven from persecution.

The crowd that weekend was anything but politically charged. But it was hot. Over

20,000 people had waited up to four hours each in searing heat to view the body of Judy Garland at the Frank & Campbell Funeral Home at 81st and Madison Ave. Thousands thronged the street afterwards, with time on their hands and nothing to do.

When Lt. Pine and the seven other policemen from the Public Morals Section set out that night for the Stonewall, it was to have been a routine raid like the several others that had preceded it in the weeks before.

As Boxx recalls,

The only thing actually amiss at the Stonewall Inn was a $20 tax stamp that the bar was supposed to have on record.

The search warrant brought by Pine was for investigation of reports that liquor was being sold illegally, that the club was operating without a license.

Sometime after Friday night became early Saturday morning, the police began their raid of the bar they referred to as "well known for its homosexual clientele." Upon serving the warrant, detectives began taking inventory of the liquor they were about to confiscate. Patrons were usually allowed to leave after their I.D. was checked, except those "suspected of cross-dressing," who were to be taken to the precinct for questioning and eventually released.

Those permitted out of the bar by the police milled about outside, standing by Sheridan Square, waiting for friends still inside the bar.

There had been about 200 people inside the bar, but now the crowd had doubled in size as passers-by watched the show, and those exiting the bar shouted and shrieked to their friends, posing grandly.

Some bar patrons were apprehensive because of events surrounding raids days earlier. Among those who had been arrested was a young South American student, fearful of being deported if it were discovered he was gay. Despondent, he leapt from the third story window while in custody at the Charles Street Police Station, impaling himself on the spikes atop the facility's surrounding wrought iron fence. Although he survived the fall, he was maimed for life, and sensational photographs of the incident made the front pages of the New York tabloids. For the homosexual community, it inflamed an already long, hot summer. It was prominent in the conversations of those waiting for their friends still inside the bar.

The mood shifted quickly when three drag queens were taken from the bar and placed in the police paddy wagon. The crowd began shouting at the policemen, but the real confrontation was yet to take place. For no one person led the charge. No one directed the energy of the throng.

The next person taken from the bar was a lesbian, who struggled with the police every step of the way. This seemed to be the visual cue that motivated the crowd..

What happened next was described as "a rampage" by the *New York Times*. The crowd started throwing everything and anything they could get their hands on at the startled police.

Larry Boxx remembers that there was a loose parking meter that was uprooted easily as the policemen barricaded themselves inside the bar amid a shower of pennies, bricks and bottles. Tactical patrol force units, a new anti-riot squad designed for use in Harlem, were brought in to clear the area.

Eventually, thirteen people were arrested that evening with four policemen reported slightly injured.

When the Stonewall reopened the following night serving only soft drinks, the tactical patrol force units appeared shortly after 2 a.m. to clear the crowd that gathered along Christopher Street and in Sheridan Square.

Even though they started out as an unruly mob without direction or leadership, something emerged and electrified those who were present. The lesbians and gay men who filled Sheridan Square became empowered by their own hands.

In 1972, Larry Boxx had to leave New York City because of investigations by the Knapp Commission on Police corruption in the New York Police Force. Ironically, Boxx served as Grand Marshall of the Long Beach, California Gay Pride Parade held May 21, in commemoration of the 20th Anniversary of the Stonewall Riots.

There were gay organizations already in existence at the time of Stonewall: the cautious and conservative Mattachine Society, with chapters nationwide, and the more radical Student Homophile League at Columbia University. Still, it took those who had the least to lose, the black and Latino drag queens, to forego "acceptable behavior" and reject obedience to authority to become catalysts for the birth of the modern gay pride movement.

Their model was neither the hesitant nor the rash assertion of their self-proclaimed leadership, but the fury, desperation and pride aborning of the militant black power movement. In 1969, many were giving up powerlessness. And they were, or were following African Americans.

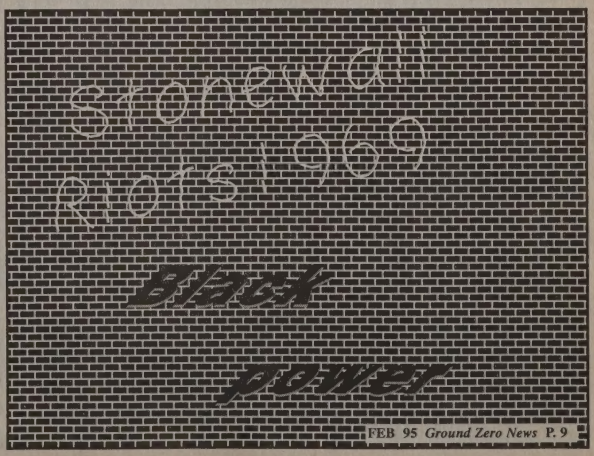
Since the Stonewall Riots, many organizations have used the Stonewall name in tribute to the importance of the event. Many individuals active in the lesbian and gay movement remember when they first heard about the Stonewall Riots, and a few even have authentic personal recollections of the events. Yet no group or individual can claim responsibility for the resistance offered that weekend. The credit belongs to a handful of people who have since been forgotten, jettisoned by a movement that more and more reflects conformity as the years pass.

The names of those who fought that first battle for gay rights have largely passed into obscurity, yet their legacy has been embraced by the entire nation's gay community with a profound effect on the course of the lives of millions. When former President Reagan used the phrase that he "came out of the closet" (as an opera lover) on nationwide television a few years ago, he had no idea the origin of the expression he was using, so popular has its usage become.

As Jane Rule said, lesbians and gay men have a gift of love to give to the entire world. So, too, did those anonymous black and Latino gay men and lesbians at the Stonewall Inn give the precious gift of life to an entire movement.

When the movement began, the rule was inclusiveness rather than separation, so unlike many of today's lesbian and gay institutions.

Hopefully the lesbian and gay community will become ever more aware of its roots, that the spirit of the first warriors of our modern movement will offer guidance and aid in the battles yet to come.



S-CAP UPDATE

Client Services Update

Extra copies of "The Essential HIV Treatment Fact Book" are available for people to read at all S-CAP offices. Martin Delaney, Executive Director and Co-Founder, of Project Inform says of the book, "An amazingly complete medical guide to all aspects of HIV infection...a thorough tool kit for individual patients...an except-exceptional reference book for health care providers...It is one of those rare books which seems to anticipate just about every question a reader might ask. Highly recommended."

A number of workshops are being scheduled for the Colorado Springs and Pueblo offices. All workshops are free and open to everyone unless noted. February workshops include: "Allowing your Emotions to work for You," Feb. 8, 6-9 p.m., and "Opportunistic Infections and Medications," Feb. 22, 6-9 p.m. Upcoming workshops also include: "Allowing Life to Work for You," "Alternative Treatments and HIV," "Manage Your Money," and more. Contact the S-CAP case manager in the office nearest you for further information

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Sorbitol, A sweetener contained in many sugar-free gums, candies and dietetic products is also found in many common HIV/AIDS medications. The major side affects of ingesting sorbitol are diarrhea, abdominal distress and bloating. If these are problems you are experiencing with notable intake of HIV/AIDS medications, it would be advisable to consult your physician.

HIV Nurse, on board at S-CAP!!! Susan Janty, R.N., now has regular office hours at the Colorado Springs S-CAP office. Susan can assist people in a wide variety of areas from a sore throat, vision problems, sinus and chest congestion and more. To contact Susan, you can call S-CAP at 578-9092 within the (719) area or at 1-800-241-5469.

Education/Outreach Update

National Condom Week has been scheduled for Feb. 14 through the 21st. Begun in 1978 by students at the campus of UC-Berkeley, National Condom Week now involves over 350 universities, AIDS/STD education organizations, family planning clinics and more. Do your part and educate active individuals on the need for safe behaviors.
Anyone wishing to help with this outreach should contact Tim at 578-9092.

More information on S-CAP Hours and Activities can be found on the Community Resource Page in this and every edition of GROUND ZERO NEWS.

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( )

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❑ Attached is the 800 Carrier Transfer Form (1600) to transfer existing 800 number to NTC's 800 Plus.

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☑ **YES, I authorize National Telephone & Communications (NTC) to act as my agent in all matters relating to my long distance telephone service, and to notify my local phone company to connect me to the NTC network.**

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800 SERVICE

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Accommodations are provided when I purchase two non-promotional round trip airfares. A $25 processing and handling fee will be paid to NTC. Alternative dates for travel may be offered. NTC is not responsible for the performance of the travel/tour agents, or cruise lines. Other conditions and restrictions may apply.

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HITLER, THE RADICAL RIGHT OF THE UNITED STATES AND THEIR SHARED METHODOLOGIES OF OPPRESSION

A Commentary by Glen Stehle

Dianne Hardy-Garcia calls it the "teenage-boy syndrome." It is a phenomenon whose grand wizard was undoubtedly Adolf Hitler. Master psychologist, consummate actor—he above all could command its vicious savagery from the deep.

It is a phenomenon that has taken Texas by storm, leaving in its wake a trail of blood that has crossed and crisscrossed the state time and time again over the past sixteen months. In all, Hardy-Garcia, executive director of the Lesbian/Gay Rights Lobby of Texas, has documented eight senseless, torturous, predatory murders of gay men during that time.

The young men who commit these murders feel no shame, no guilt, no remorse. Quite paradoxically, they feel righteousness. Nineteen-year-old DeMarco McCullum, who shot Michael Burzinski in the back of the head with a .380-caliber pistol, told investigators he felt "like a judge" when he pulled the trigger.

The teenage killers seem to derive their empowerment from two sources:

First, there is a criminal justice system that has meted out anemic punishment to those who have killed gay men, allowing an almost impudent use of the "sexual assault defense." The basic question remains: What is the more serious crime—murder or a homosexual pass?

And then there is the failure of mainline churches to speak out against the anti-gay vituperation coming from a handful of pews. Mainline churches have allowed, at least as far as homosexuals are concerned, a very limited view of God to dominate—that of a wrathful, vengeful and judgmental God. Trumpeters of a loving, compassionate and justice-doing God have been all but silenced, not unlike Dietrich Bonhoeffer was silenced in Nazi Germany.

The pundits of religion and criminal justice would be hard pressed to explain that they are unaware of the consequences of their actions. C.G. Schoenfeld, writing in the fall issue of the *Journal of Psychiatry and Law*, explains a widely held law enforcement theory as follows:

"Psychoanalytic studies reveal that "we are all of us born criminals in the sense that we are extensively endowed with impulses which, if unchecked, lead to anti-social conduct." Not only do we bring into the world a "criminal" savage and violent inheritance —the incestuous and patricidal desires that characterize the Oedipus complex, for example—but we are also moved, throughout our lives, by aggressive urges of enormous strength.

Requiring attention here, however, is the main agency of the mind—man's moral faculty or superego—that normally seeks to inhibit and control his aggressive urges.

One of Sigmund Freud's most significant discoveries was that at birth, and for some time thereafter, infants are without a moral faculty. The control exercised over their aggressive wishes is mainly that exercised by their parents.

(The superego, however, is usually fairly well in place by age six.) Normally the superego continues to develop to a limited extent after the age of six or so—during adolescence and even into adulthood—but at an extremely slow pace.

Although the superego may exert sufficient control over a man's aggressive wishes to enable him to live (possibly with his immediate family) in a non-communal setting, it obviously lacks the ability, by itself, to ensure his living peacefully in society. And clearly, it is the support given to the superego's efforts to curb man's fierce aggressiveness by taboo, religion, habit, custom, accepted morality—and most especially by the law—that makes civilized life possible in complex modern societies."

So what happens when religious and civil authorities set out to intentionally undermine man's conscience or superego? An extreme, but nonetheless telling example, is provided by Frank Rector in his book, **THE NAZI EXTERMINATION OF HOMOSEXUALS**.

Hitler believed that conscience made men womanlike, surrendering, and therefore essentially weak—traits Hitler despised. "[It is a] Jewish invention,"

> "I want vigorous, commanding, and cruel young men with the strength and beauty of young beasts of prey ...land without a] conscience."
>
> Adolph Hitler

Cont. next page

he said, "like circumcision it mutilates men." And Hitler realized early in his political career that he could manipulate the consciences of young men. Rector explains as follows:

> When Germany's youth limped back from the death-stinking trenches of World War I they found nothing to come home to. There were no cheers and bands and parades and flags to wave them home. They were met with hostility or sullen indifference. They were called cowards and blamed for having lost the war.
>
> The bad got worse...
>
> Inflation permitted foreigners to live in luxury hotels for almost nothing under the eyes of starving Germans. The streets were filled with begging, often mutilated ex-servicemen. Children were sent to beg or steal or prostitute themselves to get money or food. The birth rate plunged, and death, suicide, illness, and abortion rates skyrocketed. The middle classes were dealt a tremendous moral and material blow, and it shattered their confidence, never very great, in the republic. From the ranks of the disinherited bourgeoisie much future support for Hitler was to come.
>
> [The] Fuhrer, the Iron Cross-decorated World War I hero, ...provided his fellow war veterans—who were mostly in their twenties—outlets for their frustration and rage. He restored their dignity as men, convincing them they had not been defeated but betrayed.

Typical Neo-Nazi Skinheads

Photo by Jack Leonard Lancaster (Pa.) Sunday News

Although government, army, and the churches recognized the importance of attracting youth into their ranks, most of the established political parties did not.

Hitler made no such mistake. He welcomed youth, but the idea of harnessing under-18-year-olds did not originate with him but with a 17-year-old, Gustav Adolf Lenk. Lenk's application to join the SA was rejected because 18 was the minimum age. So, Lenk proposed that a Nazi youth organization be formed for 10- to 17-year-olds. Hitler heartily approved the young man's proposal and issued an order on February 25, 1992, calling for what was to become known, on March 18, 1922, as the Youth League of the National Socialist Workers Party (the Hitler Youth—Hitler Jugend—was not so named until 1933). This led the German youth movement straight into the trap set by the aggressive irrationalism of Nazi ideologies.

Nazism was the party of youth because in essence Nazism was a youth movement. At one Berlin rally in 1932 more than 100,000 youths gathered to hear Hitler speak, and marched past him for seven-and-a-half hours. In the young generation the Nazis found the population group that was the most malleable to its own purpose and one that returned the highest yield of self-sacrificing allegiance for the blandishment invested.

Youth... was generally more impelled by idealism—and by impatience, deprivation, bitterness, blathering stupidity, and an unconscionable disregard for the rights of others. Krebs says in his memoirs, as edited by Allen: "Seen as a whole, the party was... an organization of 'new men' who were breaking into the domain of politics with youthful obstreperousness, full of faith in their own mission and determined to use their eagerness at risk-taking to make the impossible possible. From the spiritual heritage of the past they took whatever they thought useful for their goals and purposes. That produced, especially in the beginning, a remarkable mixture of liberal, conservative, Marxist, reactionary, and revolutionary elements...."

If the juxtaposition of idealism and evil seem confusing, it is because idealists who do not temper their percepts with humanity can be cruelly insensate. A German housewife said, "The ranks of the NSDAP were filled with young people. Those serious people who joined did so because they were for social justice...." She was not altogether wrong, but she might have added that those same youths were for social justice except for Jews, and, if homophobic, were for social justice except for homosexuals.

The radical right is seeking to manipulate conscience in the same way Hitler did, and, just as in Hitler's day, it should come as no surprise that young men are some of the most susceptible to its manipulations. John Eldridge, a spokesman for the Focus on the Family ministries in Colorado Springs, explained the radical right's propaganda campaign to a gathering of anti-gay activists this way: We need to "tell America WHY heterosexuality is best for individuals and society." "That case," he said, "needs to be made strongly, and supported by what Americans consider 'gospel truth'—the empirical science. That is the high priest of our culture."

"Shrewdly," Eldridge continued, "we need to show why society needs to make certain demands on people sexually." He added that public perception has to be changed. "We must never appear to be attempting to rob anyone of their rights—their constitutional rights. We must never appear to be mean spirited or bigoted. We must be shrewd to get consensus for our position by appealing to shared values and concern, and issues of fairness and justice."

Rector details Hitler's corollary strategy: "Hitler had a pathological fear and hatred of capitulation in every sense of the word, in any way whatever. Above all, he was in fact homophobic. Still, Hitler was not stupid. From his point of view he quite intelligently put aside his homophobia and soft-pedaled *that* issue when he saw how the muscularity of homosexuals could strengthen his fledgling party. This political realism had nothing at all to do with Hitler's contradictory feeling that gays were *basically* degenerate and feminine."

The radical right, like Hitler, is canny. It nonetheless has made no bones about articulating its ultimate goal.

"By the end of the decade," declared evangelist Paul Cain, "the whole earth will view the church in a different light. The church will no longer be mocked and despised, but either loved or feared." ∇

A
MESSAGE FROM
REV. NORI ROST
Pastor
The Pikes Peak Metropolitan
Community Church
†

A recent TV commercial talk compares the value of fast food sandwiches which sell for 99 cents. The actor in the ad, portraying a construction worker tells us, "Hey, I can get a roll of duct tape for 99 cents. That doesn't meant that I want to have it for lunch." While it certainly makes the point the commercial is trying to get across, it is actually untrue. The other day while I was in my favorite home improvement store I noticed a display of rolls of duct tape much like the man had in the commercial. Their cost: $2.49. The point I'm trying to make is that most people who see that commercial probably have a mistaken impression that duct tape is much cheaper than it actually is. Unless they go to buy a roll for themselves, they'll never know the difference.

Trust me, I'm going somewhere with this. The point I'm trying to make is that so many people hear a definitive statement by an "expert" or a public figure and instantly believe it to be true. The only way they're going to find out differently is if they come in contact with the issue. Case in point: In January the Gazette Telegraph ran an article featuring Don Feder, a nationally known syndicated columnist who is a conservative Jew. In this article, Feder talks about the alignment of the Christian religious right with the Jewish conservative movement. Feder defended this alliance with a group that has been known for rabid anti-Semitism because according to him, they share the same core values.

Part of these core values is the belief that homosexuality is immoral and destructive to the American way of life. In the article Feder scornfully says that homophobia is now being replaced by a new buzzword: heterosexist, which, according to Feder, is defined as someone who prefers the heterosexual life. This is where the duct tape comes in.

That is not an accurate definition of heterosexist as it is used by the gay/lesbian civil rights movement. A more accurate definition of heterosexist would be "someone who feeds into the oppressive dominant ideology of heterosexuality as the only authentic expression of self by their actions, politics and lifestyle." In other words, it can be compared to the definition for racist which is someone who feeds into the dominant race culture and their ideology of the superiority of the dominant race, by their actions, politics and lifestyle."

The term racism isn't a slam against white people, but rather it is a term that describes a prejudicial system that is institutionalized in its systematic oppression of peoples of color. Likewise, the term heterosexism isn't a slam against straight people who refuse to be gay—but rather it is a term that describes a prejudicial system that is institutionalized in its systematic oppression of gays, lesbians, transgendered, bisexual people.

Unfortunately, the Gazette Telegraph made sure they put this misinformation in a pullout quote box so that even those who didn't read the whole article would get this distorted view of what the struggle is all about.

The same duct tape comparison has also been used to convince people that the Bible condemns homosexuality. This, too, is simply a lie. The Bible condemns temple prostitution and phallic cultic practices but there is no where in scripture where the Bible condemns homosexuality as an orientation.

The need to educate is compelling. As long as there are people who believe anything that is published in the media as truth, there needs to be people like Ground Zero and like you and me who continue to shine the light of truth into the darkness of deception so that the truth will set us all free! ∇

DIGNITY SOUTHERN COLORADO To Host Regional Conference

The 2nd DIGNITY/Mountain Plains Regional Conference will be held in Colorado Springs on President's Day Weekend, February 17 to 20, 1995.

The Conference, which will include participation from DIGNITY chapters in the 12-state region, will take place at Camp LaForet grounds in Black Forest.

This year's Conference theme is "Reaching In, Reaching Out: Breaking the Ties of Religious Oppression" and will feature a series of workshops and panel discussions on the theme and a broad range of topics, including women's issues, inclusivity, the leather community, gay & lesbian spousal relationships and fear & hope in the face of oppression.

A peaceful, prayer vigil will also be held during the weekend on Sunday, February 19 at 9 a.m. outside of Focus on the Family.

DIGNITY, a national organization of gay, lesbian, bisexual and transgendered Catholics, their families and friends, has more than 4,000 members nationwide, with more than 80 chapters. DIGNITY/Southern Colorado, now in its third year, is proud to host this year's Conference with DIGNITY Denver, and looks forward to participation from the entire Colorado Springs community.

For more information, or to register, please call 635-5773. Same day registrations will also be available at a rate of $15.00 per day. Please take part in this worthwhile weekend.

∇

Part Two of a Five Part Series

HOMOSEXUALITY AND THE BIBLE

by Samuel Dean Behrens

Sexual Beds

Special to Ground Zero News

"If the Bible says it, I believe it!" is the battle cry of radical fundamentalists. They go on television holding up the Bible and proclaiming it to be the infallible " *Word of God."* In reality, as any true Christian knows, the only infallible Word of God, the *Logos,* is Jesus Christ himself. In their ignorance, the fundamentalists confuse the treasure chest with the treasure itself! What they are really saying is: "I have chosen to believe that this particular translation into English by academic scholars whom I do not know, that was debated and voted on several centuries ago by people I never met, is the inerrant, infallible interpretations of Greek, Hebrew and possible Latin manuscripts that claim to contain God's word to all humankind." And truly, that takes a lot of faith!

Now, if that's all they wanted to do, that would be fine. However, by the radical fundamentalists politicizing their belief system, they are attempting to force their interpretation of what they claim to be "infallible" onto all of America. For example, monogamous, same-gendered love is not mentioned in 1 Timothy 1:10, noR in I Corinthians 6:9. Yet, these scriptures are trotted out by fundamentalists to "prove" that "homosexuality" is a sin and should be "eliminated." The word mis-translated as "homosexual" in recent homophobic translations (NIV, RSV AND NEB) is the word *arseno-koitais.* The Greek compound term literally means *"the male with many sexual beds,"* or as John Boswell in Christianity, Social Tolerance and Homosexuality states, " *male sexual agents"* (p. 344). In these two scriptures, the Biblical author is deriding those men who are promiscuous in their sexual coupling. Their sexual orientation, a late twentieth century consruct, is completely irrelevant!

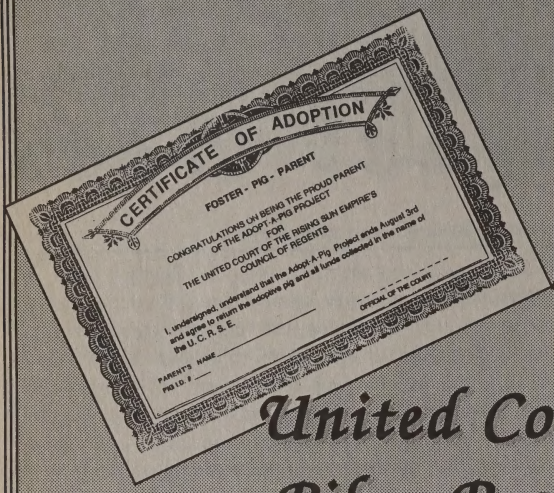
Everywhere in the Bible, when the word *koitais* is used in the plural, it denotes promiscuity and sexual immorality (Roman 13:13). However, when the same word is used in the singular form, the Bible gives approval because the singular form denotes monogamy (Luke 11:7). Secular Greek sources prove *arseno-koitais* meant any promiscuous male. Standing alone, *arseno-koitais* does not reveal the gender of the sexual partner. It is necessary in the Greek language to add "with females" or "with males" to determine the gender of the sexual partners. Eusibius condemns *arseno-koitais* who had sex with females. Clement uses thirteen different Greek expressions to foment his homophobic rhetoric, but not once does he use the term *arseno-koitais.*

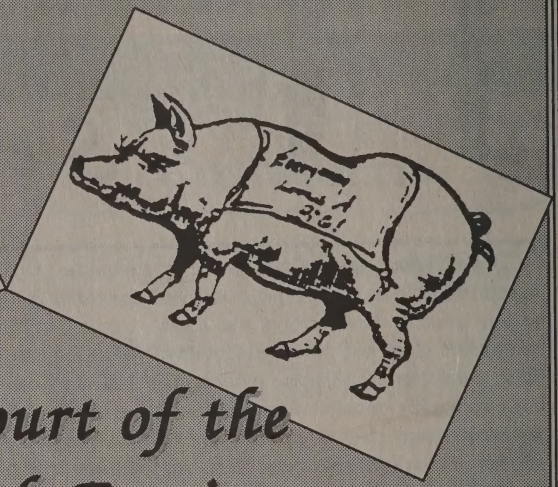
In the pre-Christian, Roman world, an *arseno-koitais* was capable of the role of sexual penetrator with male partners or female partners, particularly if he was a temple prostitute. Throughout the Greek and Roman cultures there were several religions that included sexual intercourse in their rituals. These cult provided male and female prostitutes in the worship of deities. Such idolatries would have been strongly condemned by St. Paul. However, let us understand one thing: *"homosexuality" did not, does not and never will equal "male temple-prostitutes "nor "male sexual agents!"* In fact, the term homosexual never existed until 1891!

When radical fundamentalists chose to blindly follow their leaders, mistranslate scripture and then insist that all of America be party to their ignorance, it is time for right-thinking people everywhere to say, as we did to the McCarthyites of the Fifties, and the racists of the Sixties, "Enough is enough!"

Samuel Dean Behrens, a beloved friend of Ground Zero, is a former minister with the Assemblies of God. He left the ministry when he realized that he was gay. He has recently graduated from law school. He currently is the secretary of Evangelicals Concerned Western Region and is a board member of Christian Gays and Lesbians for Justice. He volunteers time with Ayuda Legal--Los angeles County Bar Association, Immigration Project and Lambda Legal Defense and Education Fund. If you would like to join or if you have any questions concerning the Justice Team Samuel can be reached at 7742 Redlands St. #D-1050, Playa del Rey, CA 90293. His telephone # is (310) 822-2183 and his FAX # is (310) 822-1911.

Stuff a Pig for S-CAP


CERTIFICATE OF ADOPTION
FOSTER - PIG - PARENT
CONGRATULATIONS ON BEING THE PROUD PARENT OF THE ADOPT-A PIG PROJECT FOR
THE UNITED COURT OF THE RISING SUN EMPIRE'S COUNCIL OF REGENTS
I, undersigned, understand that the Adopt-A Pig Project ends August 3rd and agree to return the adoptee pig and all funds collected in the name of the U.C.R.S.E.
PARENT'S NAME
OFFICIAL OF THE COURT



United Court of the Pikes Peak Empire

BOARD OF REGENTS

Responding to an urgent pleas from SCAP for help in meeting a funding deficit, The United Court will sponsor an ADOPT-A-PIG fundraising campaign to run from now 'til August 3rd. All you do is drop your spare change in as you commit abuses of the body or spirit--it's painless--and when little piggy is fed up, turn it in to the Court and they'll give you another one if you want to start again. And there will be special "Pig" events all during the adoption period for adoptive parent support.

ADOPT YOUR PIGLET TODAY--WHEN CLEVELAND GAYS RAN THIS CAMPAIGN THEY COLLECTED $8,000. CAN'T WE DO BETTER???? GO FOR IT!!!OINK OINK

Funds collected will be dispersed in the following manner: 60% to SCAP, 20% to the Regents" Fund (An emergency fund for community members) and 20% to the Court to sponsor other Fundraising Events.

CALL RICK AT 576-7505 FOR INFORMATION

"be yourself"

QUESTIONS AND ANSWERS FOR GAY, LESBIAN AND BISEXUAL YOUTH

(PULL ME OUT AND SAVE ME)

Introduction

The world can be a tough place for a teenager. You're in one of the most confusing times of your life.

For one thing, your body is changing more than it will at any other time. And your hormones, hard at work changing your body, can be playing around with your moods. You may feel great one day and miserable the next, for no clear reason.

The rules are changing. You're expected to act more and more like an adult. You may have new adult responsibilities like volunteer work or a part-time job, but you may not be given adult rights, like coming home at whatever time you want.

Your relationship with your parents is changing. You're becoming more independent, and they're having to accept that you're not their little girl or little boy any more. That's not easy for either of you.

And all of a sudden, something you didn't think about a few years ago--sex--might feel like the most important thing in the world.

If you're gay, lesbian, or bisexual--or if you think you might be gay or wonder if you are--it's even more confusing, because probably no one ever prepared you for that.

When you were younger, your parents and relatives may have teased you about liking girls if you're a guy, or guys if you're a girl. Maybe they talked about "when you grow up and start dating" or "when you fall in love and get married." But they probably never talked about when you grow up and fall in love with another guy, or about marrying a woman just like you.

TV, movies, and magazines all mostly show men with women. The music you hear is about falling in love with the opposite sex. If you're a guy, your friends are probably talking about girls, and if you're a girl, they're talking about guys.

All of that makes things hard if you're gay, because you don't have much that relates to you.

This booklet was written to try to help you--to answer some questions, to suggest books you can read and people to whom you can talk--and to help you understand three things:

ONE: Being gay, lesbian, or bisexual is a normal and healthy way to be. It's one more part of who you are--like being tall or short, or black or whites or Asian or Latino.

TWO: It takes time to know who you are. It's okay to be confused, it's okay to be unsure whether you're gay or straight, and it's okay to take your time finding out. There's no need to rush.

THREE: ***You're not alone.*** Right now, there are tens of thousands of other teenagers, all thinking they're gay or wondering if they're gay, all wondering if they're the only one, all trying to find someone to talk to about it. Hundreds of thousands more, however, have already traveled that road.

One of them or another helpful person will be on the other end of the line if you call any of the numbers listed at the end of this article. They're people with whom you can talk openly, compare notes, and ask advice.

The questions other teens have had about being gay shape this booklet. We hope it will help you find your own answers.

I THINK I MAY BE GAY. BUT WHAT IF I DON'T KNOW FOR SURE???

THE SHORT ANSWER: ***You'll know when you know. It could take a while, and there's no need to rush.***

Some gay people say that, from the time they were very young--even just five or six--they "felt different." They didn't share the grade-school crushes about which friends talked, or they had crushes on friends of the same sex--and no one seemed to be talking about that.

Often, they say, it took a while to put a name to their feelings--to begin to think of themselves as gay, or lesbian, or bisexual. But when they started thinking in those words, it made sense--it fit with the feelings they'd growing up.

Many other people, though, don't begin to figure out their sexual orientation until they're teenagers or even adults--and it can be confusing.

At some point, almost everybody gets a "crush" on someone of the same sex, like a great teacher or a friend's older sister or brother. Almost everybody's "best friend" is of the same sex. But none of this means you are gay.

One or two sexual experiences with someone of the same sex may not mean you're gay, either--just as one or two sexual experiences with someone of the opposite sex may not mean you're straight. Many gay people have some sexual experience with the opposite gender, and many straight people have some sexual experience with their own gender.

It's important for you to know, too, that you can be a virgin or not be sexually active and still know that you're gay. Your feelings and your emotional and physical attractions will help tell you who you are.

Our sexuality develops over time. Don't worry if you aren't sure. The teen years are a time of figuring out what works for you, and crushes and experimentation are often part of that. Over time, you'll find that you're drawn mostly to men or to women--or both--and you'll know then. *You don't have to label yourself today.*

If you think you're gay, lesbian, or bisexual, don't be afraid of it, and don't hide your feelings from yourself. All that does is keep you from figuring out your sexual identity--from figuring *yourself* out.

I DON'T SEE ANYTHING THAT SAYS OTHER PEOPLE ARE GAY. AM I THE ONLY ONE?

THE SHORT ANSWER: **NO.**

Dr. Alfred Kinsey, the world's best-known sex researcher, concluded from his research that almost nobody is purely straight or purely gay. He found that *most* people have some attraction to the same sex during their lives, and that many people have some sexual experiences with the same sex, or with both sexes.

Think of it as a range of "sexual continuum." At one end of the range are many people who are attracted only to the same sex. At another end of the range are many people who are attracted only to the opposite sex. And in between are people who are attracted to both sexes.

So, wherever you are on that continuum,

you've probably got plenty of company. Some estimates say that one of every ten people is gay.

There are gay people all around you--you can't always tell who they are. They're white, black, Asian, Hispanic, and Native American. They're Jewish, Catholic, Protestant, Buddhist. They're old and young, rich and poor. They're doctors and nurses, construction workers, teachers and students, secretaries, ministers and rabbis, store clerks, mechanics, business people, police officers, politicians, and athletes.

And when they were teenagers, most of them probably felt the same way you do. If you get to feeling you're by yourself, just remember: singer k.d. lang probably felt that way too. And Elton John. And tennis star Martina Navratilova. And Congressman Gerry Studds. And thousands and thousands of other people.

IF YOU'RE GAY, LESBIAN OR BISEXUAL, YOU'RE IN GOOD COMPANY!!

▼Roberta Achtenberg (Clinton Appointee) ▼Edward Albee (playwright) ▼ Alexander the Great (emperor) ▼Pedro Almodovar (film director) ▼Sasha Alyson (publisher) ▼W.H. Auden (writer) ▼Sir Francis Bacon (writer) ▼ Joan Baez (musician) ▼Josephine Baker (singer) ▼James Baldwin (writer) ▼Tammy Baldwin (Wisc. state legislator) ▼Deborah Bates (federal judge) ▼Amanda Bearse (actress) ▼Andy Bell (musician)▼Ruth Benedict (anthropologist) ▼Michael Bennett (choreographer) ▼Sandra Bernhardt (comic) ▼David Bowie (musician) ▼Rev. Malcolm Boyd (Episcopal priest) ▼Keith Boykin (Clinton aide) ▼Benjamin Britten (composer) ▼Glenn Burke (pro baseball player) ▼Frank Buttino (former FBI agent) ▼Lord Byron (poet) ▼Julius Caesar (emperor) ▼Margarethe Cammermeyer (National Guard Colonel) ▼Willa Cather (writer) ▼Jean Cocteau (artist) ▼Colette (writer) ▼Aaron Copland (composer) ▼ Chief Crazy Horse ▼George Cukor (film director) ▼James Dean (actor) ▼Lea DeLaria (comedian) ▼Melissa Etheridge (musician) ▼Angie Fa (San Francisco board of education) ▼Harvey Fierstein (actor/playwright) ▼Will Fitzpatrick (Rhode Island state senator) ▼Errol Flynn (actor) ▼E.M. Forster (writer) ▼Congressman Barney Frank ▼Frederick the Great (emperor) ▼David Geffen (music/film producer) ▼Sir John Gielgud (actor) ▼Tim Gill (founder of Quark, Inc.) ▼Allen Ginsberg (poet) ▼Lorraine Hansberry (playwright) ▼Sherry Harris (Seattle city council) ▼ Bruce Hayes (Olympic swimmer) ▼Janice Ian (musician) ▼Indigo Girls (musicians) ▼Bob Jackson-Paris (pro bodybuilder) ▼Henry James (writer) ▼King James I ▼Elton John (musician) ▼Frieda Kahlo (artist) ▼David Kopay (pro football player) ▼Sheila James Kuehl (attorney and former t.v. actress) ▼Tony Kushner (playwright) ▼k.d. lang (musician) ▼Simon LeVay (biologist) ▼Leonardo da Vinci (artist) ▼Frederico Garcia Lorca (poet) ▼Greg Louganis (Olympic diver) ▼Amy Lowell (poet) ▼Ian McKellen (actor) ▼John McNeill (religious scholar) ▼W. Somerset Maugham (writer) ▼Keith Meinhold (Navy officer) ▼Michelangelo (artist) ▼Edna St. Vincent Millay (poet) ▼Yuko Mishima (writer) ▼Martina Navratilova (tennis champion) ▼Georgia O'Keefe (artist) ▼Dave Pallone (former baseball umpire) ▼Phranc (folksinger) ▼Plato (philosopher) ▼Deb Price (newspaper columnist) ▼Marcel Proust (writer) ▼Kenneth Reeves (former mayor of Cambridge, Mass.) ▼First Lady Eleanor Roosevelt ▼RuPaul (supermodel) ▼Bayard Rustin (civil rights activist) ▼Sappho (poet) ▼Dick Sargent (actor) ▼May Sarton (writer) ▼Frank Schubert (composer) ▼Randy Shilts (journalist) ▼Bessie Smith (singer) ▼Socrates (philosopher) ▼Jimmy Sommerville (singer) ▼Joseph Steffan (Navy officer) ▼Gertrude Stein (writer) ▼Congressman Gerry Studds ▼Peter Tchaikovsky (composer) ▼Dorothy Thompson (journalist) ▼Alice B. Toklas (writer) ▼Gore Vidal (writer) ▼Tom Waddell (Olympic decathelete) ▼Andy Warhol (artist) ▼Walt Whitman (writer) ▼Oscar Wilde (writer) ▼Tennessee Williams (playwright) ▼B.D. Wong (actor) ▼Virginia Woolf (writer) ▼Wu (Chinese emperor) ▼Babe Didrikson Zaharias (pro-golfer) ▼Joe Zuniga (former Soldier of the Year). **And the list goes on. This is but a representation.**

IS IT NORMAL TO BE GAY??

THE SHORT ANSWER: ***Yes. Being gay is as natural, normal, and healthy as being straight.***

No one knows exactly how human sexual orientation— gay or straight—is determined. Most experts think it's a matter of genetics, biology, and environment—that a person's sexual orientation could be set before birth or as early as two or three years old.

Dr. Richard Pillard, a psychiatrist at Boston University School of Medicine, points out that homosexuality exists "in virtually every animal species that has been exhaustively studied." Homosexuality is as much a part of nature as heterosexuality.

Not only is it as natural, it's as *healthy* to be gay as to be straight—no matter *what* some people might tell you. The American Psychiatric Association declared in 1973 that homosexuality is *not* a mental disorder

The Article *"be yourself "* is reprinted here by special arrangement with

PFLAG
Parents, Families and Friends of Lesbians and Gays

TO EDUCATE A SOMETIMES FRIGHTENED AND ILL-INFORMED PUBLIC

PFLAG EDUCATES AND INFORMS

National P-FLAG membership costs $30--for membership or chapter information, or for a complete list of available publications and audio tapes (including the new, hot off the presses *Our Daughters and Sons: Questions and Answers for Parents of Gay, Lesbian, and Bisexual People.*),

contact PFLAG at 1101 14th Street NW #1030
Washington, DC 20005
202-683-4200 202-638-0243
E-Mail: PFLAGNTL@AOL.COM

Association says that it would be unethical to try to change a gay person's sexual orientation.

Many other people besides scientists, psychologists, and psychiatrists now understand that, too. Ann Landers, the advice columnist, recently wrote: "It never ceases to amaze me that in this day and age, so many people fail to understand that homosexuality is not a lifestyle that is chosen. That 'choice' was made at birth."

So if you're wondering why you're gay, the answer is that some people are gay and some people are straight just as some people have blue eyes and some people have brown eyes. It's not something that anybody can choose to be or not to be. It's just one more piece of who you are.

I THOUGHT GAY PEOPLE ACT CERTAIN WAYS. IF I DON'T FIT A STEREOTYPE, AM I STILL GAY?

THE SHORT ANSWER: ***Ignore the stereotypes. Some people fit them, some don't. Be yourself.***

Gay people, like straights, act all kinds of ways. Stereotypes arise out of ignorance and prejudice. Sometimes a stereotype about a group doesn't fit *anyone* in that group. Sometimes it fits a few people, sometimes more. But a stereotype *never* fits everyone in any group.

For example, you might hear that gay men are "effeminate." Well, for just a few recent examples that show how ridiculous and untrue that statement is—what about Dave Kopay, who played NFL football for ten years, or Olympic gold medalist diver Greg Louganis? Both men are gay—along with many other famous athletes. What about the openly gay police officers in major cities? What about Joe Steffan, one of the most decorated Navy cadets of the last few years? And what about Bob Jackson-Paris, former Mr. Universe?

You'll also probably hear about transvestites and transsexuals. Transvestites are people who like to dress like members of the opposite sex. Most transvestites are actually straight. Transsexuals are people who want to change their gender through surgery, and then live their lives just like any other man or woman. Being gay doesn't make you a transvestite or a transsexual, and being a transvestite or transsexual doesn't make you gay. (For more information on transgendered people, ask the organizations in the resources directory of this article for referrals.)

Some people react to stereotypes by trying to act just the opposite. Some straight males who aren't sure of their sexuality may act super macho, as do some gay men who are afraid of being identified as gay, or "outed." Some lesbian women act very feminine for the same reason.

Remember—you don't need to prove anything to anybody. Just be yourself.

DO I NEED TO WORRY ABOUT HIV and AIDS?

THE SHORT ANSWER: ***Everybody has to be informed about HIV and AIDS.***

Being young doesn't protect you from getting AIDS. A lot of people in their 20s and 30s who are dying from AIDS today became infected when they were teenagers. It's not who you are—gay or straight, male or female, black or white—but what you do that puts you at risk for HIV infection.

AIDS is a disease caused by a virus. That virus, named HIV, destroys the body's immune system, making a person susceptible to fatal illnesses or infections. There is no known cure, and there is no vaccine that prevents AIDS.

There are three main ways you can become infected with HIV: (1) by having unprotected sex with an infected person; (2) by sharing drug needles or syringes with an infected person; or (3) an infected woman can pass the virus to her baby during pregnancy or birth.

Also, you can't judge by appearances whether someone has the HIV virus or not. The virus can be inactive as long as ten years. Someone who appears healthy could still be infected.

You can protect yourself, though. Do not share needles or syringes. If you are shooting or using street drugs, seek professional help from a local clinic. The one sure way to avoid HIV infection through sex is not to have sex. And gay or straight, if you are sexually active, learn about "safer sex" to protect yourself. Some safer sex practices include using latex condoms or dental dams to stop the HIV virus.

It is not within the scope of this article, however, to give a complete overview of HIV/AIDS and safer sex. (For more information, contact one of the organizations or AIDS hotlines in the resources list.)

WILL I BE ACCEPTED?

THE SHORT ANSWER: ***Some people will accept you and some won't.***

Prejudice and discrimination are everywhere in America, and around the world. There's prejudice against blacks, against women, against older people, against any group you can name. Women weren't allowed to vote in the United States until the early 1900s because our society thought they weren't smart enough. While the Suffragette movement—and later the women's movement—helped to change that kind of thinking, women still encounter discrimination on the job, on the streets, in politics, and in the home. It takes time to overcome prejudice and change attitudes.

If you're gay, you're going to run into prejudice. Our society has a "heterosexual assumption." We're taught—by our families, our schools, our religions, and the media—to assume that everyone is straight, and we're often influenced to discriminate against those who aren't. That "assumption" has begun to change only recently.

The prejudice you run into could be fairly mild, like people assuming you're straight when you're not, and embarrassing you with their mistake. But it could be much worse. Gays are at risk to be beaten up, kicked out of their homes, and fired from their jobs—just for being gay. People often fear what they don't understand, and hate what they fear. That's the basis of prejudice and, when it's aimed at gays, it's called "homophobia."

Homophobia is being challenged, however, as more and more people are learning that being gay is as normal and healthy as being straight. Attitudes are starting to change partly because gay people—like women, Jews, and blacks did before them—are beginning to stand up and say, "I'm gay and I'm proud." Attitudes are changing also because other people are standing up with gays to say, "These gay people are my friends, or my children, or my brothers—and I'm proud of them."

I FEEL SO ALONE. WHO CAN I TALK TO?

THE SHORT ANSWER: ***If you feel alone, you are alone—and you don't need to be. There are people out there who can help.***

Unless their parents have been very open with them about sex, most teenagers can feel guilty and ashamed of *any* sexual feelings and experiences, straight or gay. Some adults have a hard time with their sexual thoughts, so it's not surprising that teenagers do, too.

On top of that, its not easy to discover

that you are gay. The prejudice that exists in our society can make you want to hide the way you feel, even from yourself. And that can make you feel isolated and alone. *The best thing you can do is find someone to talk to that you can trust.*

Maybe that's someone you already know—a friend, parent, brother or sister... or a friend's parent or older brother or sister. Maybe it's an adult to whom you confided in the past, whom you know you can trust again.

But, right now, until you're comfortable and happy with yourself, avoid talking with anyone who you think might judge you or anyone who might be anti-gay. You could possibly check out people's reactions by bringing up the subject of homosexuality in general. Ask questions like: "I saw a TV show about being gay. Do you know any gay people?" or "Some kids in school were making fun of a kid they think is gay. Don't you think that's wrong?" or "I heard about a kid who is gay and whose parents threw her out of the house. Why would they do that?"

When you ask questions like this, however, you have to realize that people's responses aren't personal comments about you. They don't know the real intent of your questions. They might have negative comments about gay people in this situation, but respond very differently about you being gay.

If you don't know anyone with whom you're comfortable talking, who will be supportive and understanding, start by calling one of the hotline numbers or organizations listed at the end of this article. You can talk to a teenager or an adult. You don't have to give your name, and they won't try to talk you into or out of anything.

If you don't feel ready to talk with someone on the phone, you can get a gay pen pal or participate in one of the computer bulletin boards. And if you *do* want to talk to someone face-to-face, people on the national hotlines and computer bulletin boards can help you find a local group or person to call. Remember to use good judgement when making contacts.

Whatever you choose, talking really helps. And you'll learn you're really not alone.

SHOULD I "COME OUT?"

*THE SHORT ANSWER: **Only if you want to, and only when you're ready. Don't come out just because someone else thinks you should.***

Hiding the fact that you're gay is called "being in the closet." Being open about it is called "coming out." You can come out to one person, to friends and family only, or to everyone you know. It's up to you.

There's no reason you have to come out if you aren't ready. Sometimes there are very good reasons not to come out. There *are* real risks in coming out. There are people who won't accept you if you're gay, people who will do and say terrible things. They could be your parents or your friends or your classmates or your teachers, people you love or depend on for financial help, companionship, encouragement, or other support.

There are also very good reasons, however, to let some people know that you're gay. Hiding your sexual orientation keeps the important people in your life from knowing about a big part of you. Hiding who you are keeps your relationships from being real. At some point, many gays find that the loneliness and isolation of keeping a secret is worse than the fear of coming out.

Whatever your reasons for thinking you should or shouldn't come out, it's your decision and no one else's. It's also one you should take at your own speed.

Before you come out to others, you have to come out to yourself. That means not only knowing you're gay, but being comfortable with being gay, and being sure of who you are as a person.

Keep in mind that knowing you're gay is just being aware of one more piece of who you are. You're the same person you were before; you just know more about yourself. A lot of gay teens have learned to say to themselves: "I'm gay and that's okay."

Before you come out, you might want to be educated about being gay for your own information and because so many people will have wrong ideas. You'll feel proud to know the facts if someone asks you a question or if you want to correct someone's lies about gay people. Read one or more of the books listed for teenagers at the end of this article and talk to other gay people on the phone or in person. By learning about their experiences and talking about yourself, you'll know more about who you are and what to expect when you come out. Tell your new gay friends that you're getting ready to come out so they can support you.

That kind of support system is really important when you're coming out. You'll want people around who care about you and will be there for you, whether it's just to talk or to give you a hug when you need one—or to give you a place to stay, if you need that. If you don't feel that you already have people like that, call the nearest PFLAG chapter or one of the other groups listed at the end of this article.

WHO SHOULD I TELL?

*THE SHORT ANSWER: **To start, only those people who you want to know.***

Coming out isn't something that you do once and then it's over. You might come out now to your family and later to friends, or the other way around. You could come out only to one parent, or to a brother or sister, and later to the rest of the family.

The people you tell first should be the ones you trust the most. You need to be able to trust them not to hurt you, to accept you for who are, and to respect your privacy and not tell anyone you don't want told.

Think about what you could lose by telling a particular person. If it's a parent, might they kick you out of the house? Cut you off from you friends? If it's a friend, are they likely to withdraw from you? Would they tell other kids at school? What would happen if they did?

Think also about what you could lose by not telling a particular person. Is you relationship with you parents or friends strained because you're keeping a secret from them? Would you be closer with them, and be able to get more support from them, if they understood why you were acting withdrawn?

Think about what kinds of things you've been able to share with them in the past and how they reacted. If there's someone to whom you want to come out and you aren't sure how they'll react, try to feel them out first. Get them talking about a book or a movie or a television show about gays. Use the questions[above], under "I feel so alone."

Keep in mind that someone's reaction to a gay person in a movie might not be the same if that gay person is *their* daughter of *their* brother or *their* friend. And it can work both ways--people might seem either more or less prejudiced in a hypothetical or movie-type situation than they would when responding to someone close to them.

For example, because homophobia is so common in our society--and still so widely accepted--a friend or parent might, without thinking, joke about a gay character in a movie--or might do so because they think you expect that--but show far more thoughtfulness and desire to understand when responding t your coming out. On the other hand, parents or friends who seem

accepting or gay characters in the media might be far less accepting of homosexuality in someone close to them.

To get a sense of how someone will react to your being gay, try to keep your questions specific, personal and thought provoking. Say you have a friend who has an older brother off at college, or in the military. You could say something like "I've been reading about gay groups on college campuses," or I've been reading about gays
in the military. Would you be upset if your brother came home and told you he was gay?" Your friend might surprise you and answer, "My brother is gay."

HOW DO I TELL MY PARENTS?
THE SHORT ANSWER: ***When you are ready, and with care.***

Many gay teens say that their relationship with their parents was much closer after they came out because it was more honest. They say it was a relief to feel they weren't keeping a secret any more.

PFLAG was founded by parents who wanted to support their gay sons and lesbian daughters--parents who wanted to work with their children for equal rights, and who wanted to welcome their sons' and daughters' lovers into their families.

But it doesn't always work that way. Some teens who come out to their parents are forced to leave home. Some parents become abusive. Some family relationships will never recover.

Before you come out to your parents, there are some thing for you to consider.

Think about your parents' general reaction to gays. Find out as much as you can, by observing your parents or asking indirect questions. Do they have gay friends? Do they read books or go to movie that include gay relationships? Is their religion accepting of gays? Have you heard them say that there's nothing wrong with being gay?

Think about your relationship with your parents. Have they shown that they love you even when they're upset with you? Have they stuck by you even when you've done something they don't like?

Be prepared. If you had to leave home, do you have a place to stay? If your parents cut you off financial support, do you have someone else to whom you can turn?

If your answer to all of these questions is "no," don't come out to your parents until you have a safe place to go to and a way to support yourself. You'll probably be better off waiting until you're on you own. You might decide never to tell them, because they wouldn't understand.

If your answer to all of these questions is "yes," then it's probably safe to tell them.

You're the only one who can answer those questions, and weigh the balances of "yesses" and "nos." Trust your gut. It's almost always frightening coming out to your parents, but if you're terrified about it, you should pay attention to that. Not all parents will be accepting.

If you decide you can and want to tell your parents, think about how you can make it easiest on them--and on yourself. Try to think about how they're going to feel, and the questions they may have, so that you're ready for them. Call a local PFLAG chapter and speak to a parent who can talk with you about how your own parent might react.

It will be easiest to talk with your parents when you're feeling good about yourself. Coming out to your parents will require a lot of strength. If you're feeling confused, that could increase your parents' confusion and give them less confidence in your judgment.

It will also be best if you can pick a time when your parents are relaxed and not pressured by work or family worries. Otherwise, they may feel they don't have time to deal with it, and shut you out.

Be prepared for your parents to need some time--just as you probably needed some time yourself.

Remember that your parents are from an older generation--one that was more homophobic than yours. Even if you're accepting of gays in general, your parents may be shocked at learning that you are gay. They may not want to believe it at first, or they may want to try to bring in a psychiatrist to "cure" you. *[In the January issue of* ***Ground Zero News*** *you will find a reprint answering questions about "cures' and the American Psychological Association stand on them.]*

Before the psychological and psychiatric associations concluded that homosexuality is perfectly normal, there were a lot of theories about how people became gay because of how their parents acted. Your parents may worry about what your being gay says about *them* and about whether they failed you in some way--and that worry can come out as anger and defensiveness. *[The AMA recently came out against so-called "cures" also.]*

Your parents could also feel that you've rejected them or their way of life by being gay, or that you've somehow ruined their dreams for you. There's often some of this feeling in *all* relationships between teens and their parents, as the teen becomes more independent and parents have to let go of the image *they* have of what their son or daughter will be. Parents of gay teens may feel this sense of loss and rejection even more strongly.

Even if they don't have those reactions, your parents are probably going to feel worried about you--about whether this will put you in danger, about whether your life will be happy, about whether you'll have a family of your own. That can make them want to ignore or deny what you've told them.

They may worry also about how they're going to tell *their* parents and friends. They'll be starting a coming-out process of their own.

The best thing you can do is be ready with questions--or suggest people with whom they can talk. The more homework you've done, and the more self-assured you seem, the more you'll convince your parents that you're ready to take responsibility for yourself. Then you won't worry so much about you.

PFLAG can help a lot with that--with suggested books, videos, and information for you and your parents, and by providing contacts with other families who have gay and lesbian children, or counselors who can help your parents work through their feelings.

And remember--you don't have to come out to both of your parents at once. Many teens have talked first to the parent they thought would be more accepting or with whom it was easiest to talk. Recognize, though, that confiding in only one parent may cause hurt and tension between your parents--hurt because the parent who is not told may feel slighted when he or she finds out, and tension because the parent you do talk to will now have the burden of explaining your silence--or of keeping a secret until you are ready to talk to the other parent. Think it through if you plan to tell just one parent.

Most importantly, make sure that you have other people with who to talk, because even when coming out to your parents is relatively easy, it's hard. The more support you have the better.

WILL I LOSE MY STRAIGHT FRIENDS? AND WHERE DO I FIND GAY FRIENDS?
THE SHORT ANSWER: ***To the first question--probably not. And to the second- everywhere.***

Many teens say they have more straight friends now that they're "out," and that they're a lot happier and more confident since coming out. It's easier to be close to people when you're not hiding anything and when you're comfortable with yourself.

Some teens, however, have had horrible experiences coming out at school. Particularly in small towns or rural areas, and where there are a lot of people belonging to fundamentalist religions, discrimination against gays is still strong. And kids can be very cruel, especially when they're unsure of themselves and are looking for ways to build themselves up. They can harass you and make your life miserable. Gay teens have a very high dropout rate because of the way they're treated. Right now, only one state--Massachusetts--has a law that prohibits discrimination in the public schools based on sexual orientation.

If you want to come out to friends, be careful to trust only friends who will respect your privacy and confidentiality. Friends who tend to gossip can cause problems, even if they don't mean to hurt you.

Some friends will be supportive right away. (Both guys and girls say it's generally easier to come out to girls.) One or two friends might have already guessed that you're gay. You may find that you already have gay friends, and didn't know it.

Some friends may need time to adjust to the idea of your being gay. Some may wonder if your coming out to them is a way of coming on to them, and that might make them feel uncomfortable. Some may wonder, since you're close friends and you're gay, whether they are gay, too. Just as you did with your parents, try to think about how each friends is likely to feel, and how you can let them see that you haven't changed. Just as with your parents, offering them some of the books listed at the end of this article can help.

Talking to gay friends about their coming out experience can also help. Finding new friends who are gay is really important--friends who know exactly what you're going through because they've "been there," or are in the process of coming out themselves.

Gay youth organizations are a good place to start, because there you won't have to try to figure out whether another teen is gay or not. Most major cities have gay youth organizations where you'll be able to meet people easily. You'll find new friends with whom you can share experiences and support and learn more about yourself.

If you're in a small town or in the country, it may be harder to find groups like these. In that case, you can meet people through the pen pal programs and computer bulletin boards that are listed herein. The organizations in the resource directory can also help you find more specific groups, such as organizations of gay and lesbian African Americans, Arabs, Asians, or Latinos, or support groups for gays and lesbians with disabilities.

And remember--even if it seems to you that you must be the only gay person at your school, you aren't. With as much as 10% of the population being gay, there are other gay students at your school whom you might already know--but not know that they're gay--or whom you might not yet have met. Gay people joke sometimes about having "Gaydar," a type of "radar" for telling who is and isn't gay. Figuring out who is gay, if they're completely "out," is like figuring out if someone's interested in you. Sometimes you can tell, sometimes you can't. You'll get better at it with experience.

CAN I HAVE A FAMILY OF MY OWN?

THE SHORT ANSWER: ***Yes.***

Many gay people hold wedding ceremonies to celebrate their commitment to each other and to share their relationship with family and friends. While only a few religions, and no states, perform or witness these ceremonies, attitudes are beginning to change. More and more companies, such as Apple Computer, now treat gay partners like any other married couples, and provided health care coverage for their gay employee's partners. President Clinton's Administration has used the words "you and your significant other" instead of "you and your spouse" in recognition of gay partners.

Many gay couples are also raising children together. Some lesbians have used artificial insemination in order to conceive a child. Other gays and lesbians who came out after they'd been involved in heterosexual relationships, are raising the children from those relationships with their gay partners. As society's attitudes continue to change, adoption of children by gay couples will also become more common. Six states permit adoption by same-sex couples.

And many gays see their friends and local gay community as their family. In most cities, there is a large and close-knit gay community that offers the same type of love and support we look for from our families.

BE YOURSELF

Obviously, this article cannot ask or answer every question. But we hope it gives you a place to start. You don't have to be alone when exploring your sexual identity. The resources listed hereafter will give you a place to continue--to find information, to find answers, and to find friends.

You'll learn that the best advice is to be yourself. If you are gay, lesbian, or bisexual, you'll find that you have the power to shape and define your coming out--to make it unique for yourself. While coming out will present you with questions and situations you never faced before, you'll also find great joy in this journey of discovery.

Books for gay, lesbian and bisexual teens:

If you cannot locate a book at a local library or bookstore, most can be ordered through Lambda Rising Bookstore, 1625 Connecticut Ave., N.W., Washington, DC 20009, 1-800-621-6969.

Am I Blue? Coming Out from the Silence, Marion Dane Bauer, editor. Harper Collins, 1994.

Annie On My Mind, Nancy Garden. FS&G, 1992. Fiction.

Children of Horizons: How Gay and Lesbian Teens are Leading a New Way Out, Gilbert Herdt and Andrew Boxer. Beacon Press, 1993.

Coming Out to Parents, Mary Borhek. Pilgrim Press, 1993.

Gay Men and Women Who Enriched the World, Thomas Cowan. William Mulvey, Inc., New Canaan, Conn., 1988.

Growing Up Gay: A Literary Anthology, Bennett L. Singer, editor. The New Press, 1993.

One Teenager in Ten: Writings by Gay and Lesbian Youth, Ann Heron, editor. Warner Books, 1986.

Oranges Are Not the Only Full Fruit, Jeanette Winterson. Atlantic Monthly Press, 1987. Fiction.

Reflections of a Rock Lobster: A Story About Growing Up Gay, Aaron Fricke. Alyson Publications, 1983.

Peter, Kate Walker. Houghton Mifflin, 1993. Fiction.

Two in Twenty, Ann Heron, editor. Alyson Publications, 1994.

Understanding Sexual Identity: A Book for Gay and Lesbian Teens, Janice Rench. Lerner, 1990.

When Someone You Know is Gay, Susan and Damiel Cohen. Dell, 1989.

Young, Gay and Proud, Sasha Alyson, editor. Alyson Publications, 1985.

Books for your parents, friends, and family:

Are You Still My Mother?, Gloria Guss Back. Warner Books, 1985.

Beyond Acceptance, Carolyn Griffin and Marian and Arthur Wirth. Prentice-Hall, 1986.

Bridges of Respect: Creating Support for Lesbian and Gay Youth, Katharine Whitlock. American Friends Service Committee, 1989.

Different Daughters: A Book by Mothers of Lesbians, Louise Rafkin. Cleis Press, 1987.

The Family Heart: A Memoir of When Our Son Came Out, Robb Forman Dew. Addison-Wesley, 1994.

Is it a Choice? Answers to 300 of the Most Frequently Asked Questions About Gays and Lesbians, Eric Marcus. Harper Collins, 1993.

My Son Eric, Mary V. Borhek. The Pilgrim Press,

1979.

The New Loving Someone Gay, Don Clark, Ph.D. Signet Books, 1987.

Now That You Know: What Every Parent Should Know About Homosexuality, Betty Fairchild and Nancy Hayward. Harcourt Brace Javanovich, 1989.

For other books on specific subjects (e.g., religion and homosexuality, HIV/AIDS), write to PFLAG for its "Recommended Reading" list.

Magazines and Newsletters

insideOUT, P.O. Box 460268, San Francisco, CA 94146-0268. A gay, lesbian and bisexual youth magazine. 1-415-487-6870.

OutYouth Newsmagazine, 208 West 13th Street, New York, NY 10011. 1-212-620-7310.

Y.O.U.T.H. Magazine, P.O. Box 34215, Washington DC 20043 1-202-234-3562.

RESOURCES

{In the original version of the PFLAG BOOKLET "BE YOURSELF," a number of regional and city offices and contacts were listed. For the sake of space, we are printing local information and some national contacts. If you desire more information, please call Ground Zero and we will attempt to help you.

If you have left home, are thinking of leaving or if your parents are threatening to throw you out:
Covenant House, 1-800-999-9999. 24 hour hotline
National Runaway Switchboard:
1-800-621-4000 24 hour hotline.

For information via computer:
PFLAG'S NATIONAL E-mail address is PFLAGNTL@AOL.COM
THE QUEER RESOURCES DIRECTORY is an electronic research library dedicated to information for and about sexual minorities. QRD can be accessed through Internet at **"qrdstaff@vector.casti.com."**

To write to another gay teenager:
International Pen Pal Program for Youth P.O. Box 20716, Indianapolis, IN 46220.
The Pen Pal Program, *Youth* Outreach, L.A. GAY & LESBIAN COMMUNITY SERVICES CENTER, 1625 N. Hudson Ave, LA, CA 90029

HIV AIDS Information

S. Colorado Aids Project CS	(719) 578-9092
Pueblo	(719) 561-2616
Alamosa	(719) 589-8412
NATIONAL AIDS HOTLINE	(800) 342-AIDS
Spanish Speaking	(800)344-7432

ORGANIZATIONS:

PARENTS, FAMILIES AND FRIENDS OF LESBIANS & GAYS 1012 14th St NW #700	
Washington DC 20005	(202)638-4200.
Colorado Springs	(719)575-8658
Pueblo	(719)545-7426
Pikes Peak G&L Com. Center	(719)471-4429
INSIDE/OUT Youth Support	(719)578-1360
Ground Zero	(719)635-6086

The Hetrick-Martin Institute for Lesbian and Gay Youth, 2 Astor Pl, 3rd Floor, NY, NY 10003 (212) 674-2400. Hetrick-Martin is a social service and advocacy group for gay, lesbian, bisexual and runaway youth that publishes "You Are Not Alone," an annual directory of gay, lesbian, and bisexual youth organizations.

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Colorado Springs, CO 80904
(719) 475-2508
Tamara Bartlett

LOVE MAKES A FAMILY

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730 N. Tejon
Colorado Springs, CO 80903
Voice/Fax 719-634-3771
Rev. Nori J. Rost, Pastor
Worship Time Sunday, 5:00 PM
Office Hours Tue-Wed: 1 PM-9 PM, Thu-Fri: 9 AM-5 PM

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Jar Hickman
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Colorado Springs, CO 80904
(719) 634-8764

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HUMAN RELATIONS COMMISSION RETAINED

BY FRANKLIN WHITWORTH

In what can only be described as a stunning reversal, the City Council of Colorado Springs has voted to extend the Human Relations Commission while seeking ways to make it viable and productive. Most Councilpersons pointed to the enormous number of contacts that had been made with them supporting continuation as extremely important in changing or reinforcing their previous decision.

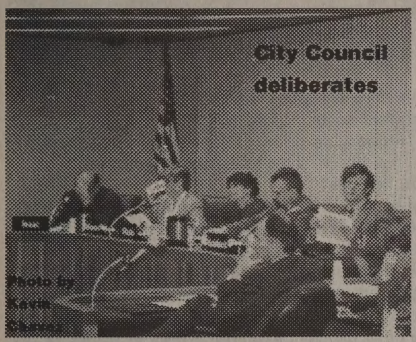
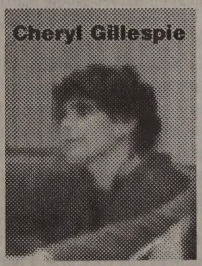

City Council deliberates

Photo by Kevin Shaver

"After the earlier straw vote of several weeks ago indicated the Commission would be disbanded by Council, the community became motivated and mobilized," noted Minority Coalition spokesperson Rita Ague. "We joined together with various elements from throughout the community-at-large to mount a massive educational effort aimed at Council. It obviously worked."

"When we speak with one voice, we will be heard," noted American Indian Movement Director and Minority Coalition member Cahuilla Margaret Red Elk."Many people came back together to support the HRC who have not been that together since the late seventies and early eighties," Red Elk continued. "This clearly demonstrates that it is time for us to get off the soap boxes of our petty differences and tunnelvision issues and realize that there is power in unity."

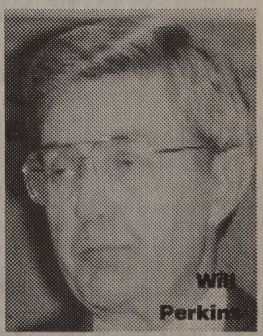
Essentially, the Council voted 7 to 1 to continue the Commission for six months to give the community and the city time to devise a plan. The most prevalent one suggested is to take the Human Relations Commission and place in the office of the City Attorney. It is also suggested that P. C. White, respected Human Relations Specialist for the City, be transferred to that department as coordinator or director of the newly formed commission. Indications are that the commission would have some adjudicating and mediating power along with its issue oriented pubic hearings duties under this plan.


Cheryl Gillespie

The only vote cast against retaining the HRC was by conservative council member, Cheryl Gillespie. "You have to remember that Cheryl is ideologically driven to vote the Focus on the Family/Colorado for Family Values agenda," noted Ague.

The surprise vote came from Councilman Bill Guman, who was viewed as hardline anti-Commission and had been written off by supporters of the Commission. Guman noted that this was the most difficult decision that he had had to make in the eighteen months since he became a councilman.

Mayor Bob Isaacs had to leave the meeting prior to the debate and the vote. Vice Mayor Leon Young chaired the proceedings and high praise for his even handed, judicious handling of the day came from all quarters.


Will Perkins

"At last," mused Gerda Fletcher, President of PFLAG, "maybe they're getting the message. This is not about gay and lesbian anything. It's about human rights; it's about people getting along with people. Will Perkins, and his people, are obsessed with one narrow and trumped up issue when in fact this is about all of us and how we can live together in harmony."

Oven the next six months, representatives of the city will meet with citizens to formulate what it appears is to be a new Human Relations Commission, one with direction and a purpose other than squabbling with itself. Certainly, if the citizens who spoke up at the Council meetings and through letters and phone calls have anything to do with it, it appears that it will. ∇

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SEXISM! SEXISM!

Two Friends, Different Views

In the Jan 95 issue of Ground Zero News, Ground Zero's Franklin Whitworth made the following statement as a minor point in a larger article: **"I am also somewhat concerned that the NGLTF can only find women to appoint as Directors. Now, don't get me wrong, I have no problems what-so-ever with whichever sex takes that role, but it seems odd that the last four appointees have been women. A coincidence, probably, but I can't imagine that my lesbian friends wouldn't equally point out the reverse if it were true (and rightly so)."**

Tami Gaylor takes exception to this remark. Here is her letter and Frank's response.

I am writing your publication in response to the overtly sexist remark made by Franklin Whitworth in his "Vulturism in the Gay Community" opinion article (January 1995, p. 16).

How many hundreds of organizations, groups, funds and corporations are run by white men now, and have been run by--same suit, different face--men for decades? I could fill several legal pads with the names of these organizations.

My applause is for the organizations like the National Gay and Lesbian Task Force (NGLTF) which have broken from the status quo. Do you think I could fill a post-it Note with the names of organizations, groups, funds or corporations which have named four (4) womyn as successive directors?

Come on, Frank! Come down from your white male patriarchal high horse! I do not see the need for you to be "concerned that the NGLTF can only find womyn as directors." I do see a need to be concerned that it has taken so long for womyn to be appointed to leadership roles with some consistency. For too long womyn leaders have been the exception, not the rule.

In the words of Gloria Steinem: "We will not be truly equal until women make up one-half the senate, one-half the house and have a female president every now and then."

For now, I thank the Goddess for the bright spots in our future. After all, we will all have to live with Newt, Rush, Hesse and Bob for the next few (hopefully!) years.

Tami Gaylor

AND FRANK'S RESPONSE.

Climb down off your high altar and get real Tami. You sling glib terms around like "overtly sexist remarks" and "white male patriarchal high horse" with abandon, seemingly indicating by your attitude and remarks that you would replace "white patriarchal sexism" with "white matriarchal sexism," to borrow from your style of descriptive terms. So intent are you on proving a point from one incidental statement by me that you ignore the whole article I wrote on historic "White Male " Domination on pg. 7 of the same issue. I suggest you read that to understand more of my position. *(That's My Andy Rooney/Dennis Miller Comeback, Tami. Now for real!)*

You must know that I neither intended nor did in any way attack women in leadership roles nor questioned the inequities that women have suffered at the hands of white male dominated society historically through all time. And you must know that I agree with your viewpoint on this oppression and that I too applaud those that have broken the barriers of this oppression. And I made it quite clear in my statement that I had absolutely no difficulty with women being in leadership role. I also agree with Gloria Steinem wholeheartedly and believe in equal sharing of the power structure, and societal responsibility and involvement on all levels.

From as early as the fifties, I have questioned white male attitudes toward women in the workplace, on the level of management and in the question of equal pay. I supported strongly the ERA and I have always been pro-choice It is my believe that only when women have the right to control their own body can they truly be considered equal, also an observation by Steinem, I believe.

As Legal Intake Director for an ACLU Chapter in Virginia in the Sixties, I again and again reinforced my commitment to women's issues by supporting case after case in court seeking to overturn invidious discrimination on all levels, giving equal importance to this issue with issues of racism. Throughout my management experiences I time and again broke barriers and appointed women, often after great objection, to positions of trust. At the same time, I have served equally comfortable under women supervisors as I have under men and, perhaps, moreso.

I often irritated friends, employers and fellow workers by asking pointed questions like:

Why are there no women managers or maitre d's?

Why is X paid less than me for the same job?

Why are Blacks, Hispanics, the disabled or women not employed here?

Why have the last four leaders of the NGLTF been women? Are there no qualified men?

This is an important question to ask. I don't care which sex hold this position. It is only my concern if it is a pointed part of policy or if there is a dirth of qualified men at work in the movement.

Currently, essentially every major gay and lesbian organization is headed or strongly dominated by the presence of women. Why is this? No matter which reason given, it is a problem, not because of the abundance of women but because of the deficit of men.. If it is planned and felt necessary, I am bothered. If it is because there is a shortage of qualified men, I am even more concerned.

Why are there not more men who are qualified and active? Are we seeing a reverse of when the same was said of women? "Women are just not qualified." or "there are no qualified women."

If men are not active and qualified, what do we do to change this? Do we, as gay and lesbian groups, need to take "affirmative action" of our own to change this. We, after all, adopted the concept of "affirmative action" in regard minorities, including women, as a nation. And we dearly need all of our community to fight the oppression of the Radical Right.

If the answer is that women, long suffering oppression, have of late had to carry the load in the Gay Movement and now are in the positions they have earned and deserve, that is right and wrong. It is right in that there is more than a just a modicum of truth to the first part. It is buying into the white male syndrome in reverse to accept the latter. We are not striving for a society dominated by either men or women, heterosexuals, or homosexuals, blacks or whites, etc., but rather a society shared equally by all, both as participants and as leaders.

The question I raised was and is legitimate. It is more far reaching than the NGLTF and it is a question that needs an answer on the broader scale much more than on the narrow question of the NGLTF.

I have no problems with women being in the leadership roles of all of the organizations that they are and many more. I will point out, however, that it was women asking pointed questions about potential and real problems that brought to society's attention the problems of sexism and discrimination against women. I simply asked the same question in reverse and have the same concern. I am sure that Lesbians would, and did some years ago, ask the same I asked from their angle. I know I did. "How come only men seem to be appointed as Directors of the NGLTF? Are there no qualified women???"

Intent is an important consideration in reading meaning into statements. I do not feel that I erred in the wording and I know I did not err in the intent of this statement. I hope my explanation has made that clear.

Frank Whitworth

PS. Tami, you told me that you read my article on Page 7 of the January Issue! I encourage others who have questions about my motives do the same.

Letters

A Ground Zero member in California sounds off.

Ms. Beverly LaHaye
Concerned Women of America
170 L'Enfant Promenade SW #800
Washington, DC 20024

I write to you on Christmas in order to express my sadness at two recent articles about your organization. One involves your support of a Pentecostal mother who kidnapped her son and hid him for two years because she did not want the boy to live with his Gay father.Later,San Diego Superior Judge Judith McConnell gave custody to the father. Apparently, you're characterizing this decision as being "pro-gay" and using it to undermine the Judge's chance of getting a seat on a federal court. (Ignored in all this are two things: The fact that the boy wanted to stay with his father, and after the father's death, the boy wanted to stay with his father's [life] partner.)

The second incident involves Macy's decision to advertise in the **Advocate**. Your organization has begun a phone campaign in which angry callers criticize Macy's for advertising in a gay and lesbian news magazine. CWA claims that some operators have even been apologizing to callers for Macy's decision to advertise in the gay press.

My understanding is that an important purpose of Concerned Women of America is to give voice to women who don't share a feminist point of view. Although I think feminism has some very good point,I fully support your desire to espouse your own ideas on womanhood. Unfortunately, promoting discrimination against gay and lesbian American citizens becomes more and more of a priority for CWA and this concerns me greatly. A problem arises when an organization begins to use resources in campaigns which ultimately harm other citizens. ("A good tree cannot bear bad fruit, nor can a bad tree bear good fruit." [Matthew 7:18]) Somewhere along the way, you've been mislead.

By joining other anti-gay groups in an effort to blame gays for all the ills of society, you sow seeds which will harm us. You, along with others, are guilty of creating a climate of intolerance wherein gay men and women are harassed, assaulted or killed. By parroting the hatred we hear spewing froth from such shows as "The 700 Club," you add to the drumbeat of intolerance heard across the nation. Your disinformation campaigns result in a removal of respect toward us. Afterall, if a woman of God says gays are bad, it MUST be true, right? Why should those listening to you respect us when you don't?

As one who claims to be Christian, you should be following the teaching of Christ. Scripture tells us repeatedly that are to love one another.("Beloved, let us love one another: for love is of God; and every one that loveth is born of g\God, and knoweth God." (I John 4:7-8) Your efforts to silence us are quite the opposite of "love."Moreover, by portraying us all as evil and bad, you judge us. Even Christ tells us we're not to judge one another, as in Luke 6:37: ""Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned.." Don't you realize that one day you will be judged in the same harsh manner by which you judge us today? Why do you ignore Christ's teachings in your obsession to disparage and defame us?

I'm sorry, but exclusion, intolerance and division are not "family values." I don't know what your family taught you as you were growing up, but mine taught me to treat others as I want to be treated. I believe that same lesson is taught in the **Bible**. It would do you well to re-read your **Bible** and brush up on some of the important topics you've forgotten. Your meanness is driving many of your gay brothers and sisters further from Christ and I can't believe that is what He calls upon you to do.

In closing, I will pray for you tonight. I'll ask Christ to warm your icy heart and teach you the true meaning of His all-encompassing love. I'll ask Him to show you that your thoughtless words are hurting us.

Sincerely
Michael Blair
Clayton, CA

Michael encourages GZ's readership to write Beverly with their feelings.

Thanks Ground Zero

Dear Ground Zero

This is a belated thank-you for your quick response to my request for information and material regarding Lambda Community Center's (of Fort Collins) application for a 5-1 (c)(3) classification (IRS).

The materials you sent did arrive the following day, I was able to utilize much of the wording you suggested, I got everything sent off to the IRS within the time we were allowed, and I am happy to report that, instead of sitting on our request for another three to four months, they came through a couple of days ago with approval of our request.

Many thanks for your help. Thanks also for enclosing several back copies of your newsletter. I am very favorably impressed and would like to know how to go about subscribing.

I am enclosing a check which I hope will cover your copying and mailing the materials to me with something left over for your general fund.

Keep Up the good work.

Ken Hoole,
Lambda Community Center
Fort Collins

Ed. Note: Glad to help, Ken. Keep up the good work yourself. It takes all of us. Hope to have the opportunity to meet you in the near future.

Ground Zero's Volunteer Sheet

GROUND ZERO

Ground zero is an all volunteer non-profit organization. To survive we need and accept all help that is offered. There are many different volunteer positons available and no experience is necessary to participate... We believe your volunteer experience at Ground Zero will be self-fulfilling and beneficial to the community. Thank you for your support

Please print and fill in all information, Thank You.

Name: _____
Address: _____
Phone #: ( )_____
When is the best time to contact you?_____

Please be specific in what days and times you are available to volunteer

_____
_____
_____

Below is a list of areas where there is an ongoing need for volunteers. Please circle any that you would like to become involved with.

Office Aid	Fundraiser	Information Distributor
Journalists	Telemarketer	Grant Writer
Word Processor	Media	Data Entry

If there are other areas of interest, or you have any qualifications of skills that you would like to offer please explain in this section.

_____
_____
_____
_____

LA GUIA ANNOUNCES MEGA-MIXER 95

The La Guia Steering Committee would like to announce that the 2nd. annual Mega-Mixer will be held on Saturday, February 25th. at the "Union Stop", 323 W. Northern Ave. in Pueblo, Colorado. The door will open to all participants at 9.00pm; admission at the door will be $5.00 for non-members and $3.00 for La Guia members.

For those of you who are not acquainted with the Mega-Mixer or La Guia, The Mega-Mixer is an event that includes: dancing, food, drink and individuals that are invited to attend from groups across the state. La Guia is a Hispanic orientated service organization, made up of Latino and non-Latino LesBiTransGay people from Colorado and northern New Mexico. The purpose of the 'mixer' is to give La Guia members and individuals from other groups a chance to interact within a relaxed atmosphere.

The music will vary from "high energy" to more ethnic "latino" styles. La Guia will provide a table where individuals from other groups can place informational materials from their prospective organizations. La Guia members will be 'manning' the table from 9pm to 12 midnight. La Guia Steering Committee members project the attendance to exceed last years total of 340 participants, so this will be a perfect opportunity for other groups to reach out to the gay community in Southern Colorado.

GROUND ZERO

GROUND ZERO SUSTAINING MEMBER
YOUR CONTRIBUTION IS FULLY TAX DEDUCTIBLE
GROUND ZERO IS A 501- C3 ORGANIZATION

YES! COUNT ME IN AS A SUPPORTER OF GROUND ZERO IN THE STRUGGLE FOR GAY, LESBIAN, BISEXUAL, AND TRANGENDERED EQUALITY

I, WE PLEDGE OUR ❑ MONTHLY ❑ QUARTERLY ❑ SEMI-ANNUAL

NAME_____
ADDRESS_____
_____
PHONE #_____**HOME**
_____**WORK**

❑ **I WILL PAY BY CHECK; PLEASE SEND ME A REMINDER NOTICE.**

PLEASE BILL MY: ❑ MASTER-CARD ❑ VISA

CARD NUMBER _____**EXP. DATE**_____
SIGNATURE_____

Amount Pledged for each designated period
$_____

❑ **I CANNOT MAKE A REGULAR PLEDGE, BUT I CAN MAKE A ONE TIME DONATION OF $**_____

THANK YOU FOR YOUR SUPPORT,

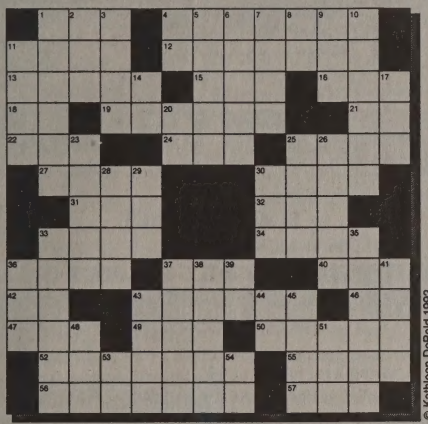
PLEASE RETURN THIS CARD TO: GROUND ZERO
P.O.BOX 1982
COLORADO SPRINGS, CO 80901

GROUND ZERO has received a grant commitment to match sustaining memberships from a major funding source.!! Send your contribution in ***today!***

The Crossword below is published with the gracious approval of Kathleen DeBold. It may be found in her book *WORD GAYMES: 101 puzzles with lesbian and gay themes*, Boston: Alyson Publications, Inc., 1993.

Kathleen is the Deputy Director of the Gay and Lesbian Victory Fund in Washington D. C. Her puzzles appear regularly in the *Washington Blade*, *Lambda Book Report* and other gay and lesbian publications throughout the country. The solution for this crossword will appear in the next *GZ NEWS*.

WORD GAYME # 25: BE MY VALENTINE



© Kathleen DeBold 1992

ACROSS

1. Make a mistake
4. What the "boys" celebrate on Valentine's Day
11. Algonquin tribe
12. More inclined
13. Evelyn Waugh's *The* _____ *One*
15. Droop
16. Bottom's partner
18. Commercial, e.g.
19. "An army of _____ shall not fail."—Plato
21. Gale Wilhelm novel, *Torchlight* __ *Valhalla*
22. Pioneering lesbian activist Martin
24. Had been
25. A ____ of the tongue
27. Alone
30. Sgt. Miriam ben-Shalom's former employer
31. ___ *populi*

ACROSS (Cont'd)

32. Airport abbreviation
33. "Whip It" singers
34. Maurice Chevalier film
36. "We're ____, we're queer! Get used to it!"
37. U.S. neighbor
40. Finish
42. Type of injection
43. Ann Allen Shockley classic, _____ *Her*
46. T.V. hit, __ *Law*
47. Bro's sib
49. Prefix meaning "egg"
50. Bird's claw
52. What the "girls" celebrate on Valentine's Day (with 55 across)
55. See 52 across
56. Theater features
57. Amazement

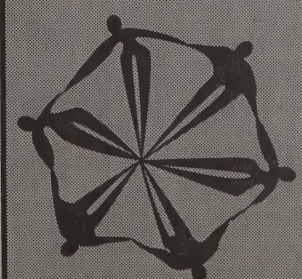
DOWN

1. Eats away
2. Title for Troy Perry
3. Rod adjunct
4. Civil Service rating
5. Cruising (2 words)
6. Bowie hit, "Golden _____"
7. Appendages
8. Eye-blowing art
9. Doggy doc
10. Sensual
11. Dressed
14. Spike Lee's __ *the Right Thing*
17. Soda
20. German car
23. Significant other
25. New Delhi drag item
26. Big
28. Rik Isensee bestseller, ____ *Between Men*
29. Tic-tac-toe line
30. Tail movement
33. Demons
35. D. H. Lawrence classic, *Women* __ ____
36. Informal greetings
37. Jeff Stryker production
38. Bottled water
39. Greek letter
41. Hamlet was a great one
43. Liver or lung part
44. Bible sect.
45. Festive
48. Dry wine word
51. Not high
53. Madrid Mr.
54. Canadian prov.

Solution to last month's Puzzle

WORD GAYME # 7: ANSWERS

H	O	T		A	L	L		L	O	A	M	
A	D	O		S	E	E		A	D	M	I	T
T	O	O	T	S	I	E		Y	E	N	T	L
E	R	L	E			S	S	E		E	E	C
			E	N	G		A	R	M	S		
E	A	R		O	A	H	U		S	I	A	M
T	H	E	C	R	Y	I	N	G	G	A	M	E
C	A	V	A		E	T	A	S		C	A	W
		E	N	D	S		S	A	M			
E	R	R		A	T	T			O	R	N	E
B	O	S	O	M		B	U	D	D	I	E	S
B	L	A	I	N		S	K	Y		M	A	P
	E	L	L	S		P	E	E		S	T	Y



GROUND ZERO

1994/1995

***Maintains a full-time office**

***Publishes monthly, highly respected newsletter**

***Supplies information to thousands of groups/ind requesting**

***Hosted Voice in Unity Conference**

***Completed and distributed *Tearing Down the Walls and* two other videos**

***Presented author Richard Mohr**

***Launched "*We Are All Family*" Campaign**

***Instituted Community-wide Speakers Bureau**

***Major founder, organizer, supporter of CHESHIRE BALL--*Making Smiles for Our Children* Fundraiser**

***Brought Mel White to town, sponsored Fast for Understanding**

***Sponsored concerts by Romanovsky and Phillips, Lucie Bleu Tremblay and Jamie Anderson**

***Co-sponsored with La Guia Jose Zuniga as PrideFest Grand Marshall**

Sponsored appearance of Michael Bussee at PrideFest 1994 Film Festival and showing of *"One Nation Under God"

***Coordinated Community activities for National Coming Out Week**

***Sponsored 8 televised OUT Series Programs on Colorado Springs Cablevision**

***Supported GAY booth at State Fair**

***Hosted Chinook Fund Conference in Colorado Springs**

***Coordinated news and media activities with National, State and Local Press**

***Worked to open new Center**

Resource Guide

ANTI- VIOLENCE PROJECT

(719) 338-8899

A 24-hour confidential crisis hotline. If you are a victim of verbal harassment, physical violence, discrimination, domestic violence/partner abuse, sexual assault, etc., call the AVP.

COLO. GAY RODEO ASSOCIATION (CGRA)

P. O. Box 15504 CO 80935 (719) 576-CGRA

DIGNITY

P.O. Box 1172 COS CO 80901 (719) 635-5773

A national organization of gay, lesbian, bisexual & transgendered Catholics, their families and friends, is now in its third year serving Colorado Springs, Pueblo and the Southern Colorado area. Contact Michael for more information. ACTIVITIES: Mass for the gay, lesbian, bisexual, transgendered and heterosexual communities is held the 1st & 3rd Saturdays each month at 7 p.m., Sacred Heart Catholic Church, 21st & W. Colorado Avenue in Colorado Springs. A monthly fundraising brunch is held on the 2nd Sunday of each month, 11:30 a.m., at the Colorado Grill Restaurant, 512 W. Colorado Avenue. A monthly discussion/support group meets on the 3rd Thursday each month at Sacred Heart

DIVERSITY CHORUS

235 E. Franklin Fountain Blvd COS CO (719) 635-4580

GROUND ZERO INC (GZ)

P. O. Box 1982 COS CO 80901 V 635-6086 F 635-6106

Ground Zero maintains a full-time office, soon to be relocated in the new gay center. See our mission statement on Pg. 2.

HIDE AND SEEK (H&S)

505 W. Colorado Ave. COS CO 80903 (719) 634-9393

The largest & oldest Complex, with 4 bars and a restaurant, large show and dance bar, quiet pool room bar, country bar w/dance floor, teen club with juice bar and dance floor.

HOUR GLASS (HR)

2748 Airport Rd. COS CO 80910 (719) 471-2104

INSIDE/OUT YOUTH SUPPORT GROUP

Call Regina 578-3160

LA GUIA

P.O. Box 1335 COS CO 80901 (719) 473-6771

La Guia is a cultural awareness and advocacy service organization that encourages the inclusion of Hispano/Latino Lesbians, Bisexuals, Transgendered, Gay Men and their friends by providing a diverse forum that is both autonomous and intereactive within the greater Gay and Lesbian Community.

MONARCH HOUSE (MHG)

P.O. Box 8169 COS CO 80933 (719) 634-0133

Provides Emergency Finanacial Rent/Mortgage Subsidies to People Living With Aids, Monthly Food Bank and Pantry, as well as Emergency Financial Utilities Subsidies. 501 (c)(3) Non-profit Org.

NEW PHAZES (NP)

P. O. Box 6485 COS CO 80934 (718) 634-0236

To encourage cohesion in the Pikes Peak Region's Lesbian community by providing an open forum which stimulates, informs and entertains. Monthly meetings are the first Wed of each month--all welcome. Articles and submissions are also welcome.

PENTHOUSE (PH)

1715 N. Academy Blvd COS CO 80909 (719) 597-3314

Located on the eastside, provides something for everyone. During the week it has the feeling of a Friendly Neighborhood bar. Thurs., Friday and Saturday, it is the place to Dance and its late night Fri. & Sat. After Hours Party Hdqtrs.

P-FLAG COS CO

P.O. BOX 10076 COS CO 80932 VM (719) 575-8658

and

P-FLAG PUEBLO

24173 Preston Rd. Pueblo CO 81006 (719) 545-7426

Support group for family and friends of lesbians and gays, dedicated to the preservation of families in loving relationships.

PIKES PEAK GAY AND LESBIAN COMMUNITY CENTER (PPGLCC)

P. O. Box 607 COS CO 80901 (719) 471-4429

PIKES PEAK METROPOLITAN COMMUNITY CHURCH (MCC)

730 N. Tejon St COS CO 80903 (719) 634-3771

A Christian Church whose ministry is to all people, but with an outreach to the lesbian, gay, bisexual and transgendered community.

PUEBLO AFTER 2

P. O. Box 1602 Pueblo CO 81002 V/F (719) 564-4004

A GLBT Organization serving the Pueblo area, working through education and community outreach.

SIMPLE JUSTICE

P.O. Box 93 COS CO 80901 (719) 528-6920

SOUTHERN COLO. AIDS PROJECT (S-CAP)

514 S. Tejon St. COS CO 80903V (719) 578-9092

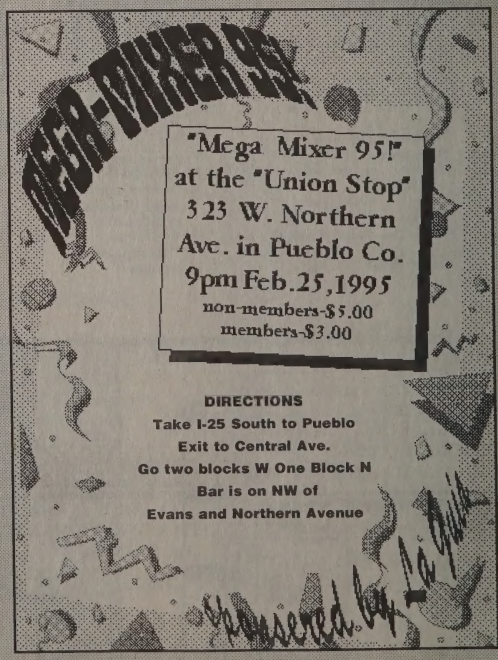
TRUE COLORS (TC'S)

1865 N. Academy Blvd. COS CO 80909 (719) 637-0773

Primarily a lesbian bar, the doors are open to everyone. There is a dance floor, pool tables, games, and dirnk specials Open W-S.

UNITED COURT OF THE PIKES PEAK EMPIRE (UCPPE)

P. O. Box 6925 COS CO 80904 (719) 447-1092



FEBRUARY

Send your listings to GZ CALENDAR, P. O. Box 1982
COS CO 80901 FAX: (719) 635-6106 V (719) 635-6086
Please, Make Submissions by the Twentieth of each month

1 Wednesday
SCAP POTLUCK NOON
OF MICE AND MEN 8PM
Smokebrush Info 444-0884

2 Thursday
SCAP WORKSHOP 6-9P
See Page 10
DIVERSITY REHERSAL 7P
OF MICE AND MEN 8P
MISTY MCCRAE H&S
SCAP BENEFI

3 Friday
OF MICE AND MEN 8P

4 Saturday
DIGNITY MASS 7P
Sacred Heart
ALL MALE SHOW H&S

5 Sunday
MCC SERVICE All Souls 5P

6 Monday
CAMMERMEYER STRY NBC
PPGLCC Bingo 21st. St. 7P
CGRA MEMBERSHIP 7:30

7 Tuesday
UCPPE LINE MEETING
THE PENTHOUSE

8 Wednesday
PFLAG MEET NW PARENTS 6P
FULL MEETING 7P
SCAP WRKSHOP See P. 10 6-9
UCPPE BD MEETING 7P
OF MICE AND MEN 8P

9 Thurdsday
DIVERSITY CHORUS 7P
OF MICE AND MEN 8P
MISTY MCCRAE H&S
SCAP BENEFI
▽

10 Friday
OF MICE AND MEN 8P
DIVERSITY Concert 8P
All Souls See P. 10
UCPPE SCAP BENEFIT H&S

11 Saturday
OF MICE AND MEN 8P
VALENTINES DANCE TC'S
See P. 10
UCPPE COURT SHOW H&S

12 Sunday
OF MICE AND MEN 2P
Open Hse Everyone Inv. 4:30P
The Smokebrush
MCC SERVICE All Souls 5P
DATING GAME H&S 9P

13 Monday
PPGLCC Bingo 21st. St. 7P

14 Tuesday
NAT'L CONDOM WK BEGINS
S-CAP EX. COMMITTEE 5:30
VALENTINE DINNER
Colorado Grill H&S

15 Wednesday
TASTE OF THE WORLD
H&S UCPPE FUNCTION

16 Thursday
DIGNITY SUPPORT GROUP
Sacred Heart Rm 9 7P
DIVERSITY CHORUS 7P
MISTY MCCRAE H&S
SCAP BENEFI

17 Friday
DIGNITY CONF. See P. 14
UCPPE RED & WHITE BALL
The Penthouse
H&S ALL MALE REVIEW

Adopt a Pig
Call Rick at 576-7505

18 Saturday
Dignity Conference See pg. 14
SCAP ORIENTATION See P. 10
DIGNITY Talent Show H&S
FT COLLINS CGRA BENEFIT
H&S
TC'S 3RD ANNIVERSARY
PARTY SEE P. 10

19 Sunday
DIGNITY CONFERENCE
VIGIL AT FOCUS AM SEE P.14
MCC SERVICE All Souls 5P
G/L YOUTH DANCE 7-11 H&S

20 Monday
CGRA BD MEETING 7PM

21 Tuesday
PPGLCC Bingo 21st. St. 7P
SCAP FUNDRAISING COM 5:3OP

22 Wednesday
SCAP WORKSHOP See P. 10

23 Thursday
DIVERSITY CHORUS 7P
MISTY MCCRAE H&S
SCAP BENEFI

24 Friday
Smokebrush Comedian Tom Kubinek 7P

25 Saturday
Tom Kubinek Smokebrush 7P
Big Kid Nite TC's See P. 10

26 Sunday
MCC SERVICE All Souls 5P

27 Monday
PPGLCC Bingo 21st. St. 7P

New Center Address
125 N. Parkside

S-CAP can be contacted in the following ways:
Colorado Springs
P. O. Box 311
80901
(719) 578-9092
TDD AVAILABLE

Pueblo
P. O. Box 3277 81005
(719) 561-2616

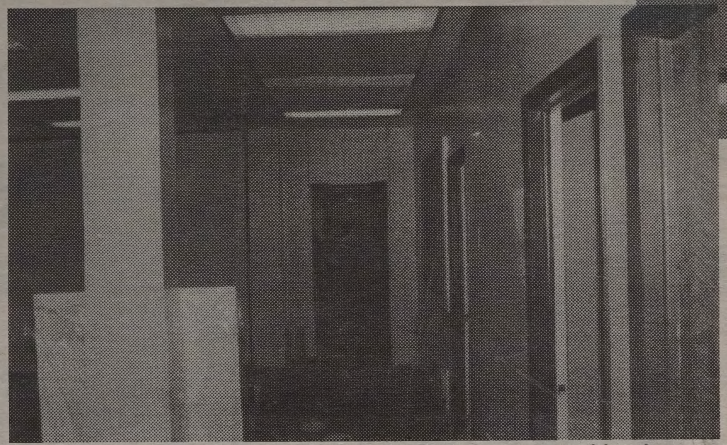
Alamosa
P. O. Box 1370 81101
(719) 589-8412
Toll Free in 719 area code: 1-800-241-5468

FOR HIV TESTING, PRE-POST TEST COUNSELING:
El Paso Cty Health Dpt.
(719) 578-3148
Otero Cty Health Dept.
(719) 384-2584
Pueblo Health Dept.
(719) 544-8376
Valley-Wide Health Services, Inc-Alamosa
(719) 589-5161
AGENCIES FUNDED THROUGH THE SOUTHERN COLORADO AIDS CONSORTIUM:
El Paso Cty Health Dpt.
(719) 578-3148
Pikes Peak Hospice
(719) 633-3400
S.E.T. of Colo. Spgs.
(719) 630-5476
The Monarch House Group, Inc.
(719) 634-0133
Visiting Nurse's Agency Association
(719) 577-4449

The CENTER

125 N. PARKSIDE (CORNER OF BIJOU)
2ND FLOOR EAST SUITE

(NAME YET TO BE DETERMINED)



Pictured above, The gang from Ground Zero began working in late January, preparing for their move in before February 1.

Pictures by Kevin Chavez, Staff Photographer

A REALITY

With over 5,000 square feet of space, encompassing thirteen rooms and large common areas for meetings and social activities, there is a great deal of room to grow in. Help is needed to make the reality all we hope it to be. Financial, of course, labor and furnishings--you bet. Help however you can on this important community venture. We will all be the beneficiaries of the effort. Visit your new center soon. It's for us all!!

***Ground Zero**
***Pikes Peak Gay and Lesbian Community Center**
***The Gill Foundation**
***Dignity *La Guia**
***New Phazes**
***Pikes Peak Metropolitan Community Church**
***United Court of the Pikes Peak Empire**
***The American Indian Movement**

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